Śrī Madhva Siddhānta Onnāhinī Sabhā Publication No. 178

महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः

Massive Help by Madhvāchārya to understand Mahābhārata

॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

Śrī Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)
2005

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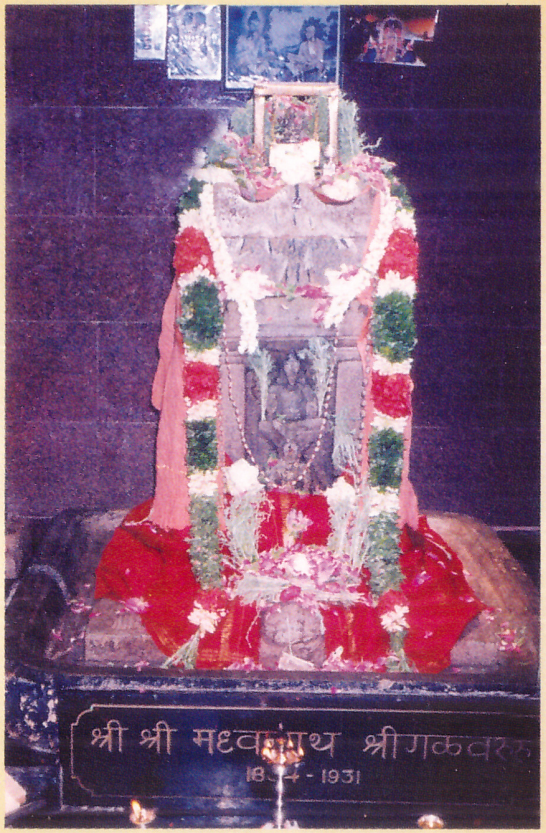

श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

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By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit or boundry to our joy, happiness and satisfaction to place this 178th publication connected to Mahābhārata.

Our Joint Secretary Śrī T. S. Rāghavendran, M.A., B.L., Advocate Coimbatore has written this book by taking few instances from the Mahābhārata published and compared with Mahābhārata Tātparya Nirṇaya of our Great Āchārya.

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards **Śrī Hari-Vāyugalu will increase to a very large extent and this is the only and proper way to attain Moksha.**

Śrī T. S. Rāghavendran, (Popularly known as T.S.R.) who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 117 works which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995

(4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995

(5) गीताग्रथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः – Authentic Elucidation of Gītā – I Chapter – Arjuna's Mental Distress 1995

(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
Authentic Elucidation of Gītā – II Chapter Part I
Sāṅkhyam = Knowledge. Verses 1 to 38 1996

(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः)
पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter.
Verses - 1 to 170. Tour of Pāṇḍavas. 1996

(10) सत्यं जगत् – World is Real 1996

(11) **Gītāvil Puriyada Pudirgals** (in Tamil-SMSO Publication) 1996

(12) श्रीनिवास-विवाह-प्रशंसनम् –
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श्री वेदव्यास अवतारः (Ślokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

(15) तत्त्वतो भेदः – Difference is Real 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1-237 Ślokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter
(Samastadharmanirṇaya and Āśwamedhika) 1998

(18) श्रीमन्महाभारततात्पर्यनिर्णयः –
20th Chapter (Ślokas 1 - 246) 1998

(19) जीवगणाः हरेः अनुचराः 1998

(20) श्रीमन्महाभारततात्पर्यनिर्णयः – 31st and 32nd Chapters 1998

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(30) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 27, 28 2000

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(40) हरिकथामृतसार – मंगलसन्धिः –
Harikathāmṛta Sāra - Maṅgaḷa Sandhi 2002

(41) ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka 2001

(42) हरिकथामृतसार – करुणासन्धिः –
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(45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
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(48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः –
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(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī Śrī D. V. Subbāchār and English by T. S. Rāghavendran for the first Adhikaraṇa "Jijñāsādhikaraṇam" of 88 verses in Anuvyākhyāna 2002

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(52) तात्पर्यचन्द्रिकायाः असदृशमहिमा –
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(56) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २१ –
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(57) संग्रहरामायणम् – सुन्दरकाण्डः –
Saṅgraha Rāmāyaṇa - Sundara Kāṇḍa 2002

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(64) ब्रह्मसूत्रभाष्ये साधनाध्याये भक्तिपादः –
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(75) महालक्ष्म्याः महिमा –
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(77) श्री विजयीन्द्रमहाप्रभोः चरित्रं कृतयश्च –
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(78) रुक्मिणी कल्याणम् –
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(80) युक्तिमल्लिका – गुणसौरभम् – १ (श्लोकाः १ – १३१) 2003
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(81) हरिकथामृतसार – भक्तापराधसहिष्णुसन्धिः –
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(82) मन्दहास-हसन-तात्पर्यसंग्रहः, वनभोजनमाहात्म्यं च –
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(83) द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्यायः –
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(84) ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः –
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(85) सदाचारस्मृतिः – Sadāchāra Smṛti 2004

(86) विष्णुसहस्रनामभाष्यसंग्रहार्थः — अष्टमः भागः (७०२ तः ८०१ नामानि)
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(87) आथर्वणोपनिषद् – (मुंडकोपनिषद्) (सर्ववेदसारः)
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(88) विष्णुसहस्रनामभाष्यसंग्रहार्थः — नवमः भागः (८०२ तः ९०८ नामानि)
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(89) ब्रह्मसूत्रभाष्ये अविरोधाध्याये परस्परश्रुत्यविरोधपादः –
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(94) मध्वविजयः – सर्गाः १ तथा २ –
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(96) भज मध्वेशम् – Bhaja Madhveśam
(Worship the Lord of Śrī Madhva) 2004

(97) ब्रह्मसूत्रभाष्ये समन्वयाध्याये द्वितीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya II Pāda 2004

(98) ब्रह्मसूत्रभाष्ये समन्वयाध्याये तृतीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya III Pāda 2004

(99) जयतीर्थविजयः — छलारी संकर्षणाचार्यप्रणीतः
Jayatīrtha Vijaya — By Chalārī Saṅkarshaṇāchārya 2004

(100) सत्तत्त्वरत्नमाला — प्रथमो भागः
Sattatva Ratnamālā — Part I 2004

(101) मध्वविजयः – सर्गाः ३ तथा ४ –
Madhva Vijaya – Sargas III & IV 2004

(102) **101 Gems of Śrī T. S. Rāghavendran** 2004

(103) मध्वविजयः – सप्तमः सर्गः –
Madhva Vijaya – Sarga VII 2005

(104) अनंतव्रत कथा महिमा –
Ananta Vrata Kathā Mahimā
(as per Bhavishyottara Purā ṇa) 2005

(105) मध्वविजयः – अष्टमः सर्गः –
Madhva Vijaya – Sarga VIII – ślokas 54 2005

(106) हरिकथामृतसारः –
जीवप्रकरणसन्धिः, सर्वप्रतीकसन्धिः तथा ध्यानप्रक्रियासन्धिः –
Harikathāmṛta Sāra – Jīvaprakaraṇa Sandhi,
Sarvapratīka Sandhi & Dhyānaprakriyā Sandhi 2005

(107) मध्वविजयः – नवमः सर्गः –
Madhva Vijaya–Sarga IX – ślokas 55 2005

(108) मध्वविजयः – दशमः सर्गः –
Madhva Vijaya–Sarga X – ślokas 56 2005

(109) द्वादशस्तोत्रम् – अष्टमोऽध्यायः,
अजामिल-उपाख्यानसहितः –
Dwādaśa Stotram – 8th Adhyāya
along with Ajāmila Upākhyāna 2005

(110) विष्णुसहस्रनामभाष्यसंग्रहार्थः –
दशमः भागः (९०९तः १००० नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - X (909 to 1000 names) &
हरिकथामृतसार – पितृगणसन्धिः –
Harikathāmṛta Sāra - Pitṛgaṇa Sandhi 2005

(111) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः १ –
Mahābhārata Tātparya Nirṇya - Chapter I 2005

(112) ऐतरेयोपनिषद् – भागः १ – (2-1-1 to 2-3-8)
Aitareya Upanishad - Part - I 2005

(113) मध्वविजयः – पञ्चमः सर्गः –
Madhva Vijaya–Sarga V – ślokas 52 2005

(114) मध्वविजयः – षष्ठः सर्गः –
Madhva Vijaya–Sarga VI – ślokas 57 2005

(115) मध्वविजयः – षोडशः सर्गः –
Madhva Vijaya–Sarga XVI – ślokas 58 2005

(116) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २ –
Mahābhārata Tātparya Nirṇya - Chapter II 2005

(117) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ३ –
नारायणसूक्तम्, मन्युसूक्तम् तथा बळित्थासूक्तसहितः
Mahābhārata Tātparya Nirṇya - Chapter III along with
Nārāyaṇa Sūkta, Manyu Sūkta and Balitthā Sūktas 2005

SMSO Sabha is very grateful to the donors for this publication and **it will be a wonder and unique feature in the world** where Śrī T. S. Rāghavendran who is the writer, author of this book has also financed for the book to a very large extent. **This is really a very historical, unusual, and most welcoming aspect and shows the generous mind of the author and his zeal to propogate the philosophy of Śrī Madhvāchārya.**

(1) Śrī T. S. Rāghavendran, M.A.,B.L., Advocate,
Coimbatore, in memory of Śrī Śrī 1008
Śrī Madhvanātha Tīrtha Śrīpādaṅgalavaru
of Śrīraṅgam. Rs. 5,000

(2) Śrī T. S. Rāghavendran, M.A.,B.L., Advocate,
Coimbatore, in memory of his revered and
respected parents Śrī D.V. Subbachar,
Chartered Accountant, Coimbatore and
Smty. S. Kaveri Rs. 5,000

Total Rs. 10,000

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
10.10.2005, Monday
Pārthiva Saṁvatsara
Āświna Śukla Saptami
Holy Ārādhanā day of
Śrī Śrī 1008 Śrī Satya Parāyaṇa Tīrtha Mahān,
Santebidanur, A.P.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabha
Tiruchanur.

* * *

सत्यसन्तुष्टवाराशेः जातः सत्यपरायणः ।
चिन्तामणिः सदा भूयात् सतां चिन्तितसिद्धये ॥

* * *

Introduction in brief by the humble

AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇī, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 117 books before the truth-seekers of the world as listed in the Publisher's note.

The present 118th book relates to Massive help done by Śrī Madhvāchārya to the greatest Epic Mahābhārata.

Original Mahābhārata consists of 60 lakhs granthas but the Mahābhārata available with us is only 1 lakh of what was taught by Sage Vaiśampāyana to the King Janamejaya, S/o the famous Parikshit Mahārāj. But due to efflux of time even this 1 lakh granthas got in several ways multilated. It was the humble wish of my father to have a comparative study of this Mahā-bhārata with the relevant portions of Mahābhāratha Tātprya Nirṇaya and to help the readers. This was expressed by my father very seriously and he was of old age and regretted for the deviation in Mahābhārata available before us. Therefore this humble author has taken that Mahābhārata several instances and compared with the same instance being dealt with, in Mahā-bhārata Tātparya Nirṇaya. Devoted readers may find that there is total departure. This shows that the Mahābhārata has been heavily inserted, deleted, changed and **such Mahābhārata will not bring any virtue.**

Having the humble wish of my father as a mandate, this humble author has written this book with great strain by going through Mahābhārata and also Nirṇaya. This humble author is sure that this book will be very interesting and will bring lot of virtues to the readers for having known the correct truth.

This humble book has submitted under the Lotus pādas of Goddess Mīnākshi - Mother and Vidyāguru of Śrī Jayatīrtha Mahān.

Goddess Mīnākshi Amman

at Madhurai, Tamilnadu

Goddess Mīnākshi is the mother of Devendra and she is the presiding deity for Vāk.

The sūtra 4.2.1 ॐ वाङ्मनसि दर्शनाच्छब्दाच्च ॐ states that the presiding deity for vāk is Umā (Mīnākshi who takes laya in Rudra.

वाक् अभिमानिनी उमा मनोभिमानिनि रुद्रे विलीयते । वाचो मनोवशत्वदर्शनात् ।

This is because this Vāk is under the control of mind. Skanda Purāṇa states :

उमा वै वाक् समुद्दिष्टा मनो रुद्र उदाहृतः ।
तदेतन्मिथुनं ज्ञात्वा न दाम्पत्याद्विहीयते ॥

—इति स्कान्दे ।

Uma is the presiding deity for Vāk, Rudra is the presiding deity for mind. In him she takes laya. Whoever understands this with bhakti, will not be separated from the happy wedded life.

(2) This famous and historical temple is situated in the middle and heart of the town facing east. There are four big towers which are most attractive and bringing divine atmosphere. The tower on the West is welcoming all the devotees and in it many stories of ancient purāṇas are exhibited in many attractive colours in figures.

The tower (Gopuram) on the South is of very height in nature. From the ground level, it is 160 feet in height. Inside the temple there are 8 gopuras and two vimānas.

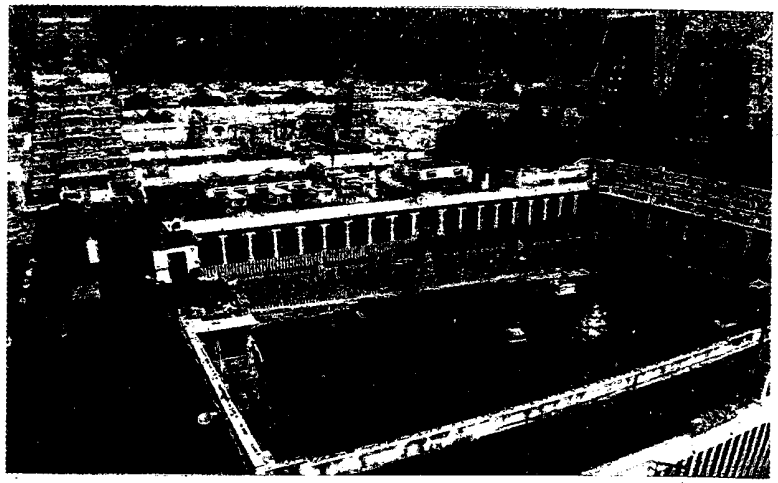
Near the Northern Gopuram there are fine music pillars in a row. In each there are twenty two small thin posts. When they are struck in a mild way then many musical sounds are heard. In the 1000 pillar Maṇṭap, there are many idols which would generate many musical sounds. The huge Temple has measurements like given below.

East to west	847 feet.
South to North	792 feet.

There is a famous historical pious Tank inside the Temple called as 'Porramaraikulam'.

This is a very important Tīrtha which is also known as 'Śivagaṅgā'. Tradition states that Devendra obtained golden

lotuses in this Tank for submitting to his mother and Guru, Mīnākshi. Hence the name has come to it as 'Porramarai Kulam'. It is a great wonder that this Tank has no fish or any creature which would normally live in waters.



Beautiful 'Porramaraikulam' and the Gopurams of the famous Śrī Mīnākshi Temple here Lord Rudra as 'Śrī Somasundara' and his consort 'Śrī Mīnākshi' are available.

During ancient days two learned poets, but unfortunately one was blind and the other one was lame came to take holy bath in this tank. At that time, the clothes of the blind poet slipped away during bath. On seeing this, the other poet who was lame laughed at this. Then the blind poet devotedly sang that when there was the support of 'Somasundara Mūrty' there, where was the question of any fear. Then within seconds, there was a blow of wind and the clothes came automatically in the hands of the blind poet. Then both sang the glory of Lord Śiva by name 'Somasundara' present there in that Temple.

(5) There are numerous traditional stories bringing out the mahimās of Lord Śiva here as 'Śrī Somasundara' and his consort 'Śrī Mīnākshī'.

Devendra the chief of Devaloka – heavens was hit by Brahmahatyā dosha due to killing of Viśwarūpa brāhmin. In order to set rid of that sin, Indra travelled to Kedāra, Kāñchi, Kāśi and other places. Finally Indra reached 'Kadambavana' that is Madurai. There he saw under a Kadamba Tree, a Liṅga, with all brightness and splendour. Indra with his one thousand eyes had darśan of Lord Śiva there and felt very happy. Immediately he ordered the divine carpenter Viśwakarmā and others and at that time 'Vimāna' like the Satyamaṇḍala came down from the sky. That Vimāna had eight elephants, 32 Lions, 64 Śivagaṇas and was called as 'Indra Vimāna'. Indra plucked golden lotuses from that famous tank and did worship of Lord Rudra with all humility. Lord Rudra blessed Indra with several boons and reached heavens always remembering about 'Somasundara'.

(6) Malayadhwaja Pāṇḍya and wife Kāñchanamālā had no issues and so they performed 'Putrakāmeshṭi Yāga'. Due to that as phala a female child was born which excess growth part of the body. After few years, Malayadhwaja Pāṇḍya died and that this girl named as 'Tatātagai' ruled the land which was known 'Kanju Rajvi'.

The girl grew with all beauty and attained the age for marriage. She ruled over all regions and finaly reached Kailāsa. There she saw Lord Śiva and immediately excess growth on the part of the body disappeared. The beautiful girl with broad eyes like the fish stood in shyness.

Then marriage was celebrated in a grand way attended by all devatās and others.

This 'Mīnākshi Kalyāṇam' is very famous and virtuous.

This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Śrī Mīnākshī but submit the same through His Guru, Father, and Mentor Tāmraparṇi Śrī D. V. Subbachar, with the following prayer at his feet.

This humble author also prays that all the readers of this book and persons who owns the books shall be bestowed with the Anugraha of Śrī Mīnākshī and Śrī Hari-Vāyugalu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

— तां. राघवेन्द्रः

Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.

10.10.2005, Monday
Pārthiva Saṁvatsara
Āświna Śukla Saptami
Holy Ārādhanā day of
Śrī Śrī 1008 Śrī
Satya Parāyaṇa Tīrtha Mahān,
Santebidanur, A.P.

* * *

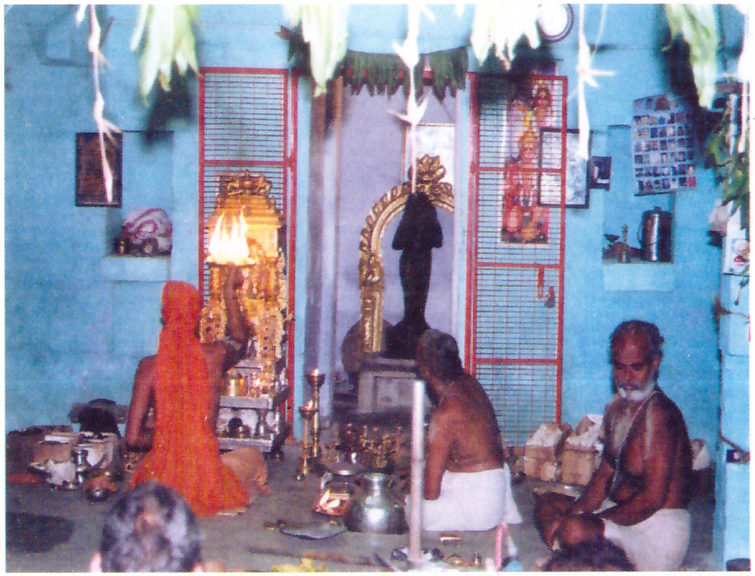
सत्यसन्तुष्टवाराशेः जातः सत्यपरायणः ।
चिन्तामणिः सदा भूयात् सतां चिन्तितसिद्धये ॥

* * *

Goddess Mīnākshi Amman
at Madhurai, Tamilnadu.

Śrī Śrī 1008 Vidyābhūshaṇa Tīrtha Śrīpādangalavaru Junior Saint of Pejāwar Mutt, visited Śrī Prabhañjana Āñjaneya Swāmy Temple at Tidipalayam. Śrī Swāmīji performed 'Go-pūja' in the adjacent site on the East, purchased by Trust on Akshaya Tṛtīyāa day in 2005. Śrī TSR President of the Trust Temple is eagerly watching the Pūja.

When the 50th book release Utsava took place at Coimbatore on 19-05-02 (namely 'Sudhā Saṅgraha') Paṇḍit Śrī B. Narasimhāchārya Korahalli of Dhārwār gave an excellent speach appreciating the works of Śrī TSR and made the audience spell-bound. In the above photo, the said paṇḍit, Śrī TSR and Śrī R. Anantan can be seen.



On 15-10-2005 Saturday, Dwādaśī, Pārthiva Varsha Śrī Śrī 1008 Śrī Satyātmatīrtha Mahān did Pūjā and offering Maṅgaḷarati to Śrī Mūla Rāma and other deities at Śrī Uttarādi Mutt, Śrīraṅgaṃ.

This fortune has taken place because Śrī TSR has spent and did repairs, renovations and constructions also. Śrī TSR worked very hard to obtain possession of the part of the property.

Śrī Hanumān seen there was installed by Śrī Śrī 1008 Śrī Satyapūrṇa Mahārāj nearly before three centuries. It is the **humble wish of Śrī TSR that, devotees who visit Śrīraṅgam, should have darśana of Śrī Hanumān and obtain anugraha.**

Acknowledgement
with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā

Tiruchanur, Tirupati

Hereby Acknowledges the Donation of
Rs. 5,000/- (Five thousand only)

from

Sri. T. S. Raghavendran, M.A., B.L.

Advocate, Vittal Vihar,
45, Bharathi Park Cross Road No. 3,
Coimbatore - 641 011

in Memory of

Śri 1008 Śri Madhvanātha Tīrtha Mahān

of Śrīraṅgam

in high respect, reverance and regard
for the departed divine soul

towards part payment
for the publication of this book namely

Massive Help by Madhvāchārya to understand Mahābhārata

S.M.S.O Sabhā and All the Devoted Public are specially greatful for the ***noble Author & donor*** *and pray before Lord Venkateswara for his long life, peace and prosperity and for all the members of his family.*

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Śri D. V. Subbāchār & Smty. Kaveri
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॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः

Massive Help by Madhvāchārya to understand Mahābhārata

महाभारतस्य महामहिमा

प्रथमः भागः – Part I

In this part I, the great mahimās of Mahābhārata are given in brief :

(1) नारायणाष्टाक्षरकल्पे—

लोकेशा ब्रह्मरुद्राद्याः संसारक्लेशिनं जनम् ।
वेदार्थानामधिकारवर्जितं च स्त्रियादिकम् ॥
अवेक्ष्य प्रार्थयामासुर्देवेशं पुरुषोत्तमम् ।
ततः प्रसन्नो भगवान् व्यासो भूत्वा च तेन च ॥
अन्यावताररूपैश्च वेदानुक्तार्थभूषितम् ।
केवलेनात्मबोधेन दृष्टं वेदार्थसंयुतम् ॥
वेदादपि परं चक्रे पञ्चमं वेदमुत्तमम् ।
भारतं पञ्चरात्रं च मूलरामायणं तथा ।
पुराणं भागवतं चेति सम्भित्वः शास्त्रपुङ्गवः ॥

Nārāyaṇa Ashṭākshara Kalpa :

The Lords of the worlds, namely Chaturmukha Brahma, Rudra and others perceiving the women and other folk suffering in saṁsāra without the right to study and know the meaning of the vedas, prayed to the Supreme Purushottama on their behalf. Responding graciously, the Lord manifested Himself as Śrī Vedavyāsa and composed the fifth Veda (i.e., Mahā-bhārata) surpassing the others. It contains truths comprahended by Him and by other avatāras and which are not confined to the vedas alone, being intuited by immediate divine knowledge and consistent with all with the revealed vedas. The premier śāstra is diversified as "Mahābhārata", Pañcharātrāgama, Mūla-Rāmāyaṇa and Bhāgavata-purāṇa carrying an integrated message.

Mahābhārata is equal to Apourusheya vedas in one sense and as a fact it is far superior to vedas.

(2) उपनारदीयपुराणम्—

ब्रह्माऽपि तन्न जानाति ईषत् सर्वोऽपि जानते ।
बह्वर्थमृषयस्तत्तु भारतं प्रवदन्ति हि ॥

Upa-nāradīya Purāṇa :

Even Bṛhaspatyāchārya, the guru for vedas, does not know this in entirety, though everyone knows a little of it. Sages declare that Mahābhārata embodies several deep meanings. Here Brahma does not mean Chaturmukha.

(3) नारदीयपुराणम्—

ब्रह्माद्यैः प्रार्थितो विष्णुः चकार स भारतं ह ।
यस्मिन् दशार्थाः सर्वत्र न ज्ञेयाः सर्वजन्तुभिः ॥

Nāradīya Purāṇa :

At the request of Chaturmukha Brahma and others, Lord Viṣṇu composed Mahābhārata. It contains ten meanings in it. But it is not comprehensible to all.

(4) स्कान्दपुराणम्—

भारतं चापि कृतवान् पञ्चमं वेदमुत्तमम् ।
दशावरार्थं सर्वत्र केवलं विष्णुबोधकम् ।
परोक्षार्थं तु सर्वत्र वेदादप्युत्तमं तु यत् ॥

Skānda Purāṇa :

The Lord composed Mahābhārata as the fifth Veda. This has ten meanings at least in them. Its primary theme is Viṣṇu. It has everywhere an esoteric meaning and is superior to the vedas.

(5) मन्वादि केचित् ब्रुवते ह्यास्तीकादि तथाऽपरे ।
तथोपरिचराद्यन्ये भारतं परिचक्षते ॥

The learned ones hold that the Mahābhārata has three different focalizations of the meaning.

(i) Moral

(ii) Narrative and

(iii) Philosophical.

(6) यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् ।

"Whatever is there in the Mahābhārata can be found in other Śāstra works. But what is not to be found in Mahābhārata, cannot be found anywhere else".

(7) "को ह्यन्यः पुण्डरीकाक्षात् महाभारतकृद् भवेत्" इति ॥

Whoelse but the Supreme Nārāyaṇa could be the author of the Mahābhārata, which by implication establishes the intrinsic merits of this great Mahābhārata.

(8) भारतनिरुक्तिज्ञानमात्रेण सर्वपापक्षयः ।

By mere understanding of its etymology all the sins are cleansed by such person.

(9) महाकूर्मपुराणम्—

भारतं सर्वशास्त्रेषु भारते गीतिका वरा ।
विष्णोः सहस्रनामापि ज्ञेयं पाठ्यं च तद् द्वयम् ॥

Mahākūrma Purāṇa :

Among the śāstras, the Mahābhārata excels Gītā and Viṣṇu-sahasra-nāma excel other parts of the epic. These two should be studied and recited by all.

(10) ब्रह्माण्डपुराणम्—

शास्त्रेषु भारतं सारस्तत्र नामसहस्रकम् ।
वैष्णवं कृष्णगीता च तज्ज्ञानान्मुच्यतेऽज्ञासा ॥

न भारतसमं शास्त्रं कुत एवानयोः समम् ।
भारतं सर्ववेदस्य तुलामारोपिताः पुरा ॥

देवैर्ब्रह्मादिभिः सर्वैरत्यरिच्यत भारतम् ।
महत्वाद् भारवत्त्वाच्च महाभारतं उच्यते ॥

निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ।
स्वयं नारायणो देवैर्ब्रह्मरुद्रेन्द्रपूर्वकैः ॥

अर्थितो व्यासतां प्राप्य केवलं तत्त्वनिर्णयम् ।
चकार पञ्चकं वेदं महाभारतसंज्ञितम् ॥

Brahmāṇḍa Purāṇa :

Mahābhārata is superior to vedas, is supported by :

(i) Perception – प्रत्यक्ष

(ii) Inference – अनुमान

(iii) Āgamas – आगम

(iv) Reliable person's statement – आप्तोक्तत्वम्.

Among the śāstras, the essence is Mahābhārata. In it, Gītā and Viṣṇu-sahasra-nāma are like two eyes and by their knowledge, one gets liberation. There is no other Śāstra work which is equal to Mahābhārata. Once in the Devaloka, Mahābhārata and all the vedas were kept in the balance on two plates. (the mahimās of Paramātmā were brought out in a Maṇi in each of them and such Maṇi was placed at the two discs). The disc containing the Mahābhārata Maṇi went down due to weightage, which means it contained more mahimās, than what is found in the vedas. For this demonstrations, all the devatās including Chaturmukha Brahma and others were present. By this result, all understood that Mahābhārata is superior to all the vedas. All the sins are cleared off, even by hearing and knowing this sacred story. Śrīman Nārāyaṇa as Śrī Vedavyāsa when prayed for, by Chaturmukha Brahma and others, did this Mahābhārata, which is like the fifth Veda and determines all the tatwas to finality.

(i) प्रत्यक्ष— is there. Because so many devatās, ṛshis etc., have seen this actually this happening.

(ii) अनुमानम्— is there. Because the disc containing Mahābhārata went down and so it can be inferred that it had greater weightage.

(iii) आगम— Brahmāṇḍa Purāṇa is the Āgama which states this incident.

(iv) आप्तोक्तत्वम्— The reliable person's voice is there. Because this is the say of Śrī Vedavyāsa, the first and foremost reliable person. Hence Mahābhārata is far superior to vedas.

(11) Mahābhārata is self-authoritative :

Śrīmad Āchārya states in Mahābhārata Tātparya Nirṇaya in the first adhyāya in ślokas 30 and 31as :

ऋगादयश्च चत्वारः पञ्चरात्रं च भारतम् ।
मूलरामायणं ब्रह्मसूत्रं मानं स्वतः स्मृतम् ॥ ३० ॥

अविरुद्धं तु यत्त्वस्य प्रमाणं तच्च नान्यथा ।
एतद्विरुद्धं यत् तु स्यान्न तन्मानं कथञ्चन ॥ ३१ ॥

Ṛg-veda etc, four vedas, Pañcharātra, Bhārata, Mūla-Rāmāyaṇa and Brahamasūtras are Swataḥ Pramāṇa, that is to say, these convey valid knowledge. No further Pramāṇa is needed to verify, to confirm the knowledge conveyed by these works. Whatever is non-contrary to these, that is also Pramāṇa. On the other hand whatever is contrary to these, that is not Pramāṇa.

Such is the greatness of Mahābhārata.

(12) निर्णयः सर्वशास्त्राणां भारतं परिकीर्तितम् ॥ ९ ॥

Śrīmad Āchārya's Tātparya Nirṇaya, second adhyāya 9th verse.

Mahābhārata helps to determine the purport of the entire scriptures.

(13) Mahābhārata Tātparya Nirṇaya 2-12 :

निर्णयः सर्वशास्त्राणां सदृष्टान्तो हि भारते ॥ १२ ॥

The correct purport of the entire scriptures is stated in Mahābhārata with suitable illustrations.

(14) Mahābhārata Tātparya Nirṇaya 2-51 :

उक्ता रामकथा ह्यस्मिन् मार्कण्डेयसमास्यया ।
तस्मात् यद्भारते नोक्तं तद्धि नैवास्ति कुत्रचित् ॥

In Mahābhārata, the story of Rāmāyaṇa is also narrated in the context of Mārkaṇḍeya episode. Therefore, whatever is not told in Mahābhārata, that is not found in any other work.

The effect of reading Rāmāyaṇa would be gained automatically by reading Mahābhārata.

(15) Mahābhārata Tātparya Nirṇaya 2-52 :

मार्कण्डेयेऽपि कथितं भारतस्य प्रशंसनम् ।
देवतानां यथा व्यासौ द्विपदां ब्राह्मणो वरः ॥ ५२ ॥

In the Mārkaṇḍeya Purāṇa also the greatness of Mahābhārata is praised. Among the Śāstra and Purāṇa works, Mahābhārata is best like Vedavyāsa among the gods.

(16) Mahābhārata Tātparya Nirṇaya 2-54 :

आयुधानां यथा वज्रमोषधीनां यथा यवाः ।
तथैव सर्वशास्त्राणां महाभारतमुत्तमम् ॥ ५४ ॥

Brāhmaṇa among men, Vajrāyudha among weapons and the Yava grains among the plant products, like that Mahābhārata is the best among śāstras.

(17) वायुप्रोक्तेऽपि तत्प्रोक्तं भारतस्य प्रशंसनम् ।
कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ॥ ५४ ॥

In the work called "Vāyuprokta" also the greatness of Mahābhārata is stated as follows :

Kṛṣṇadvaipāyana is Lord Nārāyaṇa Himself.

(18) Mahābhārata Tātparya Nirṇaya 2-56 :

को ह्यन्यः पुण्डरीकाक्षान्महाभारतकृद्भवेत् ।
एवं हि सर्वशास्त्रेषु पृथक् पृथगुदीरितम् ॥ ५६ ॥

Who else than the Lotus eyed God could compose Mahābhārata ? This greatness of Mahābhārata is stated separately in all Śāstra works.

(19) Mahābhārata Tātparya Nirṇaya 2-57 :

उक्तोऽर्थः सर्व एवायं माहात्म्यक्रमपूर्वकः ।
भारतेऽपि यथा प्रोक्तो निर्णयोऽयं क्रमेण तु ॥ ५७ ॥

The glory of Supreme God, the gradation of the deities that are stated in all the śāstras and briefly stated earlier, will be elaborated as stated in the Mahābhārata.

(20) **Mahābhārata is the treasure of Śrī Hari's equalities :**

Mahābhārata Tātparya Nirṇaya 2-70 :

आद्यन्तयोरित्यवदत् स यस्मात्
व्यासात्मको विष्णुरुदारशक्तिः ।
तस्मात् समस्ता हरिसद्गुणानां
निर्णीयते भारतगा कथैषा ॥ ७० ॥

Śrī Vedavyāsa of great power who is the very incarnation of Śrī Viṣṇu, said this, viz :

The supremacy of Nārāyaṇa in the maṅgala verses and also at the beginning and end of the work. Therefore, it is clear that in this story of Mahābhārata all the great qualities of Lord Hari are described.

(21) Mahābhārata Tātparya Nirṇaya 2-123 :

वासुदेवस्य महिमा भारते निर्णयोदितः ।
तदर्थास्तु कथास्सर्वाः नान्यार्थं वैष्णवं यशः ॥१२३॥

It is the glory of Vāsudeva that is affirmed in Mahābhārata. All other episodes are described to highlight that only. The glory of Viṣṇu is described in Mahābhārata is not meant for anything else.

(22) Mahābhārata Tātparya Nirṇaya 2-141 and 143 :

भारतार्थस्त्रिधा प्रोक्तः स्वयं भगवतैव हि ॥ १४१ ॥

मन्वादि केचिद् ब्रुवते ह्यास्तिकादि तथाऽपरे ।
तथोपरिचराद्यन्ये भारतं परिचक्षते ॥ १४३ ॥

It is stated by Śrī Vedavyāsa Himself that Mahābhārata delineated three subjects.

मन्वादि — Dharma, Bhakti etc.

आस्तिकादि — story of god indeed Pāṇḍavas.

उपरिचरादि — supremacy of Lord Śrī Viṣṇu.

(23) Nirṇaya gives great glory of Mahābhārata which is most important.

Mahābhārata Tātparya Nirṇaya 2-145 :

नारायणस्य नामानि सर्वाणि वचनानि तु ।
तत्सामर्थ्याभिधायीनि तमौपरिचरं विदुः ॥ १४५ ॥

All the words in Mahābhārata convey the glory of the Supreme God Nārāyaṇa. Hence, these are the names of Nārāyaṇa. Delineation of this object of Mahābhārata is known as Uparichara. Uparichara means supreme.

उपरि सर्वेषां उपरिचरतीति उपरिचरः सर्वोत्तमः नारायणः ।

तस्यैव स्वरवर्णपदवाक्यात्मकसकल भारतग्रन्थेन परम-मुख्यवृत्त्या प्रतिपादितम् ॥

उपरिचरादि means that aspect of the narration of Mahābhārata which brings out the Supremacy of the God. This aspect is found everywhere in Mahābhārata.

(24) Mahābhārata fully cannot be known even by great devatās. Śrīmad Āchārya in the following verse.

Mahābhārata Tātparya Nirṇaya 2-152 says :

स्वयं व्यासो हि तद्वेद ब्रह्मा वा तत्प्रसादतः ।
तथाऽपि विष्णुपरता भारते सारसङ्ग्रहः ॥

इत्यादिव्यासवाक्यैस्तु विष्णूत्कर्षोऽवगम्यते ॥

Śrī Vedavyāsa Himself knows the purport of Mahābhārata. By his grace, Chaturmukha Brahama knows it. Though the others are not able to know the full detail, they will know that Lord Viṣṇu is declared supreme in Mahābhārata. The supremacy of Lord Viṣṇu is delineated in the very words of Śrī Vedavyāsa here in Mahābhārata.

(25) Mahābhārata is called as "Jaya" because it has won all the other works and has established its supremacy, while all others were weighed in the balance.

तुलायां आरोपणे स्वेतरग्रन्थान् जयतीति "जयः" ।

That is why in the benedictory verse of Mahābhārata it is stated as :

Mahābhārata Tātparya Nirṇaya 3-4 :

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

Offering salutations to Nārāyaṇa, Śesha, Vāyu, goddess Lakshmī, Saraswatī and Vedavyāsa, the story of Jaya, i.e., Mahābhārata shall be narrated.

Mahābhārata Tātparya Nirṇaya 3-5 :

जयो नामेतिहासोऽयं कृष्णद्वैपायनेरितः ।

This story of Mahābhārata narrated by Kṛṣṇadvaipāyana is Known as "Jaya".

(26) **Śrī Vedavyāsa Karāvalambana Stotra :**

श्रीवेदव्यासकरावलम्बनस्तोत्रम् – श्लोकः ४

सद्ब्रह्मसूत्र वरभारत तन्त्रपूर्व—

वरं = उत्तमं = Supreme.

सर्वशास्त्रोपेतम्— It is supreme because all the meanings and substance of all śāstras is found in Mahābhārata.

(27) Why this name "भारत" to this great epic.

Bhārata is called by that name, because

भाति सर्वेषु वेदेषु रतिः सर्वेषु जन्तुषु ।
तरणं सर्वपापानां तेन भारतं उच्यते ॥ इति ॥

'Bhārata' shines in all vedas, which means in all vedas the substance of Bhārata can be found. It brings happiness to all the jīvas. It destroys all the sins of the devoted readers of that work. Hence it is called as "भारत".

(28) "भारत" of these 3 letters reminds to the devoted readers, the following Brahmasūtras :

'भा'— 2-1-16 ॐ भावे चोपलब्धेः ॐ ॥

स्वतन्त्रसाधनभावे प्रमाणैः उपलभ्येत ।

Śrī Hari alone is the independent cause of the Universe. There is no other independent cause other than Him. If it is so, then it should have been told or found so in the pramāṇas.

अनुक्तं पञ्चभिः वेदैः न वस्तु अस्ति कुतश्चन ।
अतः वेदत्वमेतेषां यतस्ते सर्ववेदकाः ॥

—इति स्कान्दे ।

In all the vedas, as well as in the fifth Veda i.e., Mahābhārata, no other independent Vastu, other than Hari is seen to be the cause of the world. The entire Mahābhārata in all places stresses the issue that Śrī Kṛṣṇa is the independent cause of all, but none other is so.

'र'— 2-2-1 : ॐ रचनानुपपत्तेश्च नानुमानम् ॐ ॥

Here the idea of the "Swabhāva Vādi" is brought out, which means calling each and everything as 'Nature' and denying the existence of God. When the very existence is denied of Him, the question of Him being 'जगत्-जन्मादि-कर्ता' is far away from Him. 'स्वतः प्रवृत्तिमदेव हि कर्तृ भवति'— **That which is capable of acting of its own accord can only be called as "Kartā"** is 'Doer' and Achetana or Jaḍa is totally out of question here and is eliminated. Then Mahābhārata shows that all 'कर्तृत्व' independently belongs only to Śrī Kṛṣṇa, but to none else. All are acting only as per His mandates.

'त'— 4-2-3 : ॐ तन्मनः प्राण उत्तरात् ॐ ॥

'मनः प्राण' इति उत्तरात् वचनात् मनोऽभिमानी रुद्रः प्राणे वायौ विलीयते ।

'वायोर्वाव रुद्र उदेति वायौ विलीयते तस्मात् आहुः वायुः देवानां श्रेष्ठः' इति ।

Rudra takes shelter in Vāyu. Therefore it is stated that Śrī Vāyu is the supreme among all the devatās. He is देवोत्तमः and जीवोत्तमः ।

As a matter of fact, the whole Mahābhārata runs to establish the following :

Mahābhārata Tātparya Nirṇaya 3-5 :

वायुः नरोत्तमः नाम देवीति श्रीरुदीरिता ।

Śrī Vāyu is called Narottama which is seen in 'जय' that is Bhārata.

भीमाद्याः ब्रह्मादयः इति सुप्रसिद्धम् ।

भीमस्य देवोत्तमत्वे बलाधिकत्वरूपदृष्टान्तस्य दर्शितत्वात् ॥

Śrī Bhīmasena is the Uttama Devatā amongst all devatās. This is exhibited in Mahābhārata by taking Śrī Bhīmasena as the example. However, he has much strength, He has more knowledge with rūpa and there is none to come near to Bhīmasena, is the heart of Mahābhārata.

द्वावेव पुरुषौ लोके वासुदेवादनन्तरौ ।

Elsewhere, in Mahābhārata also, Śrī Kṛṣṇadvaipāyana has said, that only two persons are next available to Vāsudeva. In them,

Mahābhārata Tātparya Nirṇaya 2-184 states :

भीमस्तु प्रथमं तत्र द्वितीयो द्रौणिरेव च ।

The first and foremost is Bhīmasena and next comes Aśvatthāmā, son of Droṇāchārya.

(29) Mahābhārata is one of best Sadāgamas and whichever goes in line with it, also gets sanctity. Under the Sūtra 1-1-3, ॐ शास्त्रयोनित्वात् ॐ it is found in the authority of Skānda Purāṇa cited by Śrīmad Āchārya as :

ऋग्यजुस्सामाथर्वाश्च भारतं पञ्चरात्रकम् ।
मूलरामायणं चैव शास्त्रं इति अभिधीयते ।
यच्चानुकूलमेतस्य तच्च शास्त्रं प्रकीर्तितम् ॥

The 4 vedas, Mahābhārata, Pañcharātrāgama and Mūla-Rāmāyaṇa, these 7 are the sadāgamas. Then which-ever agrees with them, to that extent, they also become sadāgamas. So Mahābhārata is dip examining stick for other works eligibility to be included in sadāgamas.

(30) **Brahmāṇḍa Purāṇa :**

ऋगाद्या भारतं चैव पञ्चरात्रमताखिलम् ।
मूलरामायणं चैव पुराणं चैतदात्मकम् ।
ये च अनुयायिनस्तेषां सर्वत्र च सदागमाः ॥

The four vedas, Pañcharātrāgama in entirety Mūla-Rāmāyaṇa and Mahābhārata are the seven sadāgamas. Then whichever coincides with them are also called so as 'Sadāgama'. That which differs from Mahābhārata has to be thrown off, as un-authoritative.

(31) Anything contradictory to Mahābhārata, has to be rejected :

Śrīmad Āchārya in Bhāgavata Tātparya Nirṇaya has said that any story or other incident which are described in Bhāgavatam, if found, to be cntradictory

to Mahābhārata, then the same has to be left off. Such is the supremacy of Mahābhārata. For example 1-19-27 Śrīmad Bhāgavatam runs as :

इतिस्म राजा व्यवसायमुक्तः
प्राचीनकाग्रेषु कुशेषु धीरः ।
उदङ्मुखो दक्षिणकूल आस्ते
समुद्रपत्न्यास्स्वसुते न्यस्तभारः ॥

King Parīkshit entered the southern shore of the Ganges, after entrusting the Kingdom with Janamejaya Rājā. On that south-shore, where the darbas were looking the Eastern direction, in that seat, the King sat looking towards the Northern direction after controlling all his indriyas.

But Śrīmad Āchārya states :-

गङ्गायां उदके एव किञ्चित् दक्षिणभागे प्रासादे । तथाहि महाभारते ।

In Mahābhārata it is found that the King Parīkshit was seated in a **palace** on the southern bank of Ganges.

In Ādiparva 82-29 :

प्रासादं कारयामास एकस्तम्भं सुरक्षितम् । इति ॥

Therefore Śrī Yādavarya states :

भारतसंवादाच्चैवमेव व्याख्येयमित्याह – तथा 'हीति' ।

The concurrence with Mahābhārata alone should be connected upon. Such is the greatness of Mahābhārata is the number one under "Nirṇaya Śāstras".

(32) कथालक्षणम्—

Kathā Lakshaṇam :

Śrīmad Āchārya states in Kathā Lakshaṇam that is Vāda Kathā, first āgama alone has to be cited. That is also from the sadāgamas only. Then which are Sadāgamas, Śrīmad Āchārya states :

ऋग्यजुस्सामाथर्वाश्च भारतं पञ्चरात्रकम् ।
मूलरामायणं चैव सम्प्रोच्यन्ते सदागमाः ।
अनुकूला य एतेषां ते च प्रोक्ताः सदागमाः ॥

The four Vedas, Mahābhārata, Pañcharātrāgana and Mūla-Rāmāyaṇa are the sadāgamas. Whatever in Pari-materia with them are also sadāgamas, such is the super status of Mahābhārata.

(33) **Anuvyākhyāna of Śrīmad Āchārya :**

Among the sadāgamas, listed as seven in number, Śrīmad Āchārya has held that Pañcharātra is valid because it is said so in Mahābhārata.

Anuvyākhyāna 846 states :

पञ्चरात्रनिषेधार्थमेतान्याचक्षते यदि ।

Anuvyākhyāna 847 states :

सूत्राण्यतिविरुद्धं तद्यत आह स भारते ।

'यत्' इत्यस्य अर्थे 'यदि' शब्दः । तद्व्याख्यानं अतिशयेन विरुद्धं स्वव्याहतं प्रमाणान्तरपरिहतं च इत्यर्थः । तत्कथं ? इत्यतः स्वव्याहतिं तावत् उपपादयति । यतः आह स भारते इति । यस्मात् सूत्रकारः एव भारते पञ्चरात्रस्य प्रामाण्यं

आह । तस्मात् अत्र तन्निराकरणे सूत्रकारस्य स्ववचनव्याहतिः स्यात् इत्यर्थः ।

Sūtrakāra – Śrī Bādarāyaṇa is the author of Mahābhārata also. In that work, He has held that Pañcharātra is a valid one and an authoritative work. If this is denied (namely the validity of Pañcharātra) then, for Sūtrakāra there would arise the defect of self-contradiction to his own words. Hence the validity of Pañcharātrāgama has been acquired by the help of Mahābhārata. The words of Mahābhārata explaining these are found in the verses 847 and 848.

पञ्चरात्रस्य कृत्स्नस्य वक्ता नारायणः स्वयम् ॥८४७॥

ज्ञानेष्वेतेषु राजेन्द्र सर्वेष्वेतद्विशिष्यते ।
पञ्चरात्रविदो ये तु यथाक्रमधरा नृप ॥ ८४८ ॥

(34) **Prakāśikā :**

It is stated in "Prakāśikā" as :

पञ्चरात्रं भारतं च मूलरामायणं तथा ।
इतिहास इति प्रोक्तो ब्राह्माध्नम् ॥

—इति च पुराणकं प्रकाशिकायाम् ।

Pañcharātra, Mahābhārata, Mūla-Rāmāyaṇa are called as 'Itihāsas' and they are purāṇas which would give the knowledge of Brahman.

(35) विद्याविनिर्णयः—

ऋग्यजुःसामाथर्वाख्याः पञ्चरात्रं च भारतम् ।
मूलरामायणं चैव पुराणं भगवत्परम् ॥

Vidyā Vinirṇaya Bhāshya :

These 7 works namely the four vedas, Pañcharātra and Mūla-Rāmāyaṇa and Mahābhārata are the strict sadāgamas because they are towards Bhagawān

भगवत्परत्वं विद्यते ।

(36) भविष्यत्पर्व—

Contains an hounoured statement of Paramātmā, Śrī Vedavyāsa and it says :

(i) In Mahābhārata, it is the story of Śrī Vāsudeva is affirmed.

(ii) All the episodes are described to highlight that Tatwa only.

The glory of Śrī Viṣṇu is described in Mahābhārata is meant for anything else. Whatever is opposed to this theme, that the glory of Śrī Viṣṇu, that is not intended to be conveyed to be. The fact of describing the glories of the Supreme Śrī Viṣṇu is the main theme of Mahābhārata and other stories like Rājasūya yāga, Yuddha etc., they are highlighted only to describe the glories of Śrī Vāsudeva.

भविष्यत्पर्वगं चापि वचो व्यासस्य सादरम् ।
वासुदेवस्य महिमा भारते निर्णयोदितः ॥
तदर्थास्तु कथाः सर्वाः नान्यार्थं वैष्णवं यशः ।
तत्प्रतीपं तु यद् दृश्येन्न तन्मम मनीषितम् ॥

(37) पद्मपुराणम्—

भारतान्नाधिकं विष्णोः महिमावाचकं क्वचित् ।
भारतान्न विरागाय भारतान्न विमुक्तये ॥

Padma Purāṇam :

There is other work (under निर्णय शास्त्र) which contains the mahimās of Śrī Viṣṇu, than found in Mahābhārata. Mahābhārata is to bring Vairāgya and paves the way for reaching Moksha.

(38) Bhāgavatam 3-5-12 :

मुनिर्विवक्षुर्भगवद्गुणानां
सखापि ते भारतमाह कृष्णः ।
यस्मिन्नृणां ग्राम्यसुखानुवादै-
मर्तिं गृहीत्वा न हरेः कथायाम् ॥ १२ ॥

Vidura said : It was with the intention of recounting the Lord's virtues, the Sage Kṛṣṇadwaipāyana Paramātmā, composed the great epic Mahābhārata. Ultimately the minds of human beings are drawn towards the stories of Śrī Hari.

(39) महाभारत – स्वर्गारोहणपर्व अध्याय 5 :

Here the mahimās of Mahābhārata are narrated to Śounaka by Sūtapurā ṇikas about the work being narrated by Vaiśampāyana to Janamejaya Rājā in the presence of Śrī Vedavyāsa Mahā Prabhu.

पुण्योऽयमितिहासाख्यः पवित्रं चेदमुत्तमम् ।
कृष्णेन मुनिना विप्र निर्मितं सत्यवादिना ॥ ३५ ॥

This Itihāsa Mahābhārata is very sacred and pure and is supreme. This is composed by Śrī Kṛṣṇa. (Vāsishṭha Kṛṣṇa) for the truth-seekers.

क्रीडां च वासुदेवस्य देवदेवस्य शार्ङ्गिणः ।
विश्वेषां देवभागानां जन्मसायुज्यमेव च ॥ ३९ ॥

The sports of Śrī Vāsudeva who is the most supreme Devatā who hold the bow Śārṅga is described. By reading this devotedly, the position of "Sāyujya" status is reached by the devotee.

य इदं शृणुयाद्विद्वान् पर्यसु द्विजसत्तमः ।
धूतपाप्मा जितस्वर्गो ब्रह्मभूयाय गच्छति ॥ ४० ॥

कार्ष्णे वेदमिमं सर्वं शृणुयाद्यः समाहितम् ।
ब्रह्महत्याकृतं पापं तत्क्षणादेव नश्यति ॥ ४१ ॥

यश्चेदं श्रावयेच्छ्राद्धे ब्राह्मणान् पादमन्ततः ।
अक्षय्यमन्नपानं वै पितृंस्तस्योपतिष्ठते ॥ ४२ ॥

अह्ना यदेनः कुरुते इन्द्रियैर्मनसाऽपि वा ।
महाभारतमाख्याय सर्वपापैः प्रमुच्यते ॥ ४३ ॥

अष्टादशपुराणानि धर्मशास्त्राणि सर्वशः ।
वेदाः साङ्गास्तथैकत्र भारतं चैकतः स्थितम् ॥ ४६ ॥

whoever hears this Mahābhārata devotedly, reaches the abode of Paramātmā – Vaikuṇṭha. The whole Mahābhārata is Veda only and all the sins like killing of Brahmin, cows etc., are all cleared off, by the moment, this epic is heard devotedly. At the time of ceremony of ancestors, if this is heard with devotion, then unlimited food, drinks etc., would be obtained by the ancestors and they would do Anugraha. Mahābhārata clears off the sins committed by all indriyas. Among the 18 purāṇas, vedas and the works which state Dharma-śāstras, this Mahābhārata stands as a unique work.

आकर्ण्य भक्त्या सततं जयाख्यं भारतं महत् ।
श्रीश्च कीर्तिः तथा विद्या भवन्ति सहिताः सदा ॥४९॥

Mahābhārata when heard with devotion, and this is called as "Jaya" by name also, then all the wealth, fame, knowledge etc. would reach the devotee.

धर्मे च अर्थे च कामे च मोक्षे च भरतर्षभ ।
यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् ॥ ५० ॥

In reaching the four purushārthas, namely, Dharma, Artha, Kāma and Moksha, there is no other work equal to Mahābhārata and it is found here cannot be seen elsewhere in entirety.

वाच्यते यत्र सततं जयाख्यं भारतं महत् ।
श्रीश्च कीर्तिश्च विद्या च भवन्ति मुदिताः सदा ॥५१॥

whoever speaks about Mahābhārata which is great and called as 'Jaya', then all wealth, fame and Vidyā would reach such devotee, always he will be happy.

भारतस्य तु वक्तारं श्रोतारं लेखकांस्तदा ।
प्रपूजयन्ति संहृष्टाः सिद्धाश्च परमर्षयः ॥ ५२ ॥

Whoever tells Mahābhārata, whoever hears that work and whoever writes that work, they will also be honoured by saints.

महाभारतवक्तारं नार्चयन्तीह ये नराः ।
तेषां सर्वक्रियाहानिर्भवेद्देवाः शपन्ति च ॥ ६३ ॥

Whoever fails to respect the devotee who preaches Mahābhārata, then all the activities by that person who fails to do so, is a sheer waste only. Further devatās also curse him with curses.

जयो नाम इतिहासोऽयं श्रोतव्यो जयमिच्छता ।
राजा राजसुतैश्चैव गर्भिण्या चैव योषिता ॥ ६४ ॥

This Mahābhārata Itihāsa which is called as "Jaya" has to be heard by all those, who desire victory. Kings, sons of the kings and pregnant women should hear this.

स्वर्गकामो लभेत् स्वर्गं जयकामो लभेत् जयम् ।
गर्भिणी लभते पुत्रं कन्यां वा बहुभागिनीम् ॥ ६५ ॥

Those who are desirous of Swarga – Heaven, will reach Swarga and those who are desirous of victory will attain the same. Pregnant women will be blessed with son and un-married girls would get good husbands. By this Mahābhārata hearing virtues.

यथा समुद्रो भगवान् यथा हि हिमवान् गिरिः ।
ख्यातानुभौ रत्ननिधी तथा भारतं उच्यते ॥ ७८ ॥

Like that of a Sea, Like that of Himālayas, who have great reputation, this Mahābhārata is a store house of ratnas. It is said so. All prameyas, ratnas and Kṛṣṇa-ratna can be found in Mahābhārata.

इदं भारतमाख्यानं यः पठेत्सुसमाहितः ।
स गच्छेत् परमां सिद्धिमिति मे नास्ति संशयः ॥७९॥

Whoever reads Mahābhārata with devotion, he would reach good and fine destiny Moksha. There is absolutely no doubt at all in this.

पुण्यां च भारतकथां सततं शृणोति
तुल्यं फलं भवति तस्य च तस्य चैव ॥ ८१ ॥

Whoever hears Mahābhārata always and the sacred stories in that epic, he would get equal Phala / fortune as found in those stories to the respective devotees.

इह कीर्तिं महत् प्राप्य भोगवान् सुखमश्नुते ।
व्यासप्रसादेन पुनः स्वर्गलोकं स गच्छति ॥ ८५ ॥

By reading and hearing Mahābhārata, great reputation is earned here in this world. He enjoys all pleasures in the world. By the Prasāda of Śrī Vedavyāsa, again the devotees are obtaining heavens also by such sacred act.

(40) महाभारतम् – स्वर्गारोहणपर्व :

Whoever reads early in the morning the following 4 verses, then that devotee should obtain the Phala of reading the entire Mahābhārata. These four ślokas are found again in that last Parva 5th Adhyāya 73 to 76.

मातापितृसहस्राणि पुत्रदाराशतानि च ।
संसारेष्वनुभूतानि यान्ति यास्यन्ति चामरे ॥ ७३ ॥

Thousands of mothers, fathers, hudreds of sons, wives are available in the world and this process goes on endlessly like the waves.

हर्षस्थानसहस्राणि भयस्थानशतानि च ।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥ ७४ ॥

They are being separated from that relationship. Like that, still many many would appear. Again they will be separated. In the world there are thousands of incidents which generate happiness and thousands of incidents are happening with great fear and misery.

Like this, hundreds of incidents are taking place continuosly in the world. But all these would affect only the ignorant but not a knowledgeable person.

ऊर्ध्वबाहुर्विरौम्येष न च कश्चिच्छृणोति मे ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥ ७५ ॥

I am raising my both hands to a great height and I am going on shouting so. Nobody has heard this. For happiness and wealth, Dharma alone is the cause. When this is so, why all should not adhere to Dharmas ?

न जातु कामान्न भयान्न लोभाद्
धर्मं त्यजेज्जीवितस्यापि हेतोः ।
नित्यो धर्मः सुखदुःखे त्वनित्ये ।
जीवो नित्यो हेतुरस्य त्वनित्यः ॥ ७६ ॥

Having pleasure in the mind, having fear, having desires in the mind, one should not deviate from the path of Dharma. Dharma alone is the stable. The reasons by which the Jīva attains the body is also unstable.

इमां भारत सावित्रीं प्रातरुत्थाय यः पठेत् ।
स भारतफलं प्राप्य परं ब्रह्माधिगच्छति ॥ ७७ ॥

Whoever reads this devotedly early in the morning, would get the entire Phala as stated in the whole Mahābhārata.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः

Massive Help by Madhvāchārya to understand Mahābhārata

द्वितीयः भागः – Part II

Which Mahābhārata is referred to in Part I of this humble book ?

In part I, various mahimās about, Mahābhārata have been submitted. Now the question to which Mahābhārata, it relates. Admittedly it does not relate to the Mahābhārata, which is available before us, consisting of 1 lakh granthas, of what was taught by the Sage Vaiśampāyana to the King Janamejaya. This is because of the following reasons and truth :

(1) Original Mahābhārata composed by Śrī Vedavyāsa actually consists of 60 lakh granthas. The present Mahābhārata itself states in the last Parva called – Swargārohaṇa Parva (18th Parva) in Adhyāya 5, under the ślokas :-

षष्टिं शतसहस्राणि चकारान्यां च संहिताम् ।
त्रिंशच्छतसहस्राणि देवलोके प्रतिष्ठितम् ॥ ६७ ॥
पित्र्ये पञ्चदशं ज्ञेयं यक्षलोके चतुर्दश ।
एकं शतसहस्रं तु मानुषेषु प्रभाषितम् ॥ ६८ ॥

नारदो श्रावयद्देवानसितो देवलः पितॄन् ।
रक्षोयक्षांशुको मर्त्यान् वैशम्पायन एव तु ॥ ६९ ॥

Śrī Vedavyāsa did Mahābhārata with 60 lakhs granthas. (Grantha means 32 letters).

Śrī Vedavyāsa gave to Nārada 30 lakhs granthas for preaching to devatās. Sages Asita and Devala were given 15 lakhs granthas to teach pitṛs. Śukrāchārya was nominated to teach to gandharvas 14 lakhs granthas. **Finally to teach Janamejaya, One lakh granthas was spared and given to sage Vaiśampāyana.**

This one lakh granthas only, is available before us today as Mahābhārata.

(2) Then the next pertinent question would be whether the one lakh granthas available really tally with the original Mahābhārata. If it is so, then one can admit that the present Mahābhārata, is only a portion of the original but in that portion, it is true and authentic.

Śrī Madhvāchārya in the 13th century saw, that this Mahābhārata available by a portion doesn't tally with the original. Śrīmad Āchārya states in Nirṇaya in the second adhyāya as under :-

Mahābhārata Tātparya Nirṇaya 2-3 states :

क्वचिद् ग्रन्थान् प्रक्षिपन्ति क्वचिदन्तरितानपि ।
कुर्युः क्वचिच्च व्यत्यासं प्रमादात् क्वचिदन्यथा ॥ ३ ॥

In this Kaliyuga, some undesirable persons interpolate additional matter in the text. They have deleted some portions of the text. This is deliberately done by the evil – minded persons, sometimes even by the good people, it is done by oversight or ignorance.

Mahābhārata Tātparya Nirṇaya 2-4 states :

अनुत्सन्ना अपि ग्रन्थाः व्याकुला इति सर्वशः ।
उत्सन्नाः प्रायशः सर्वे कोट्यंशोऽपि न विद्यते ॥ ४ ॥

Then Śrīmad Āchārya in the verses 5,6,7 and 8 state so clearly about the actual condition of Mahābhārata, the reason for him to do the work called "Mahābhārata Tātparya Nirṇaya".

ग्रन्थोऽप्येवं विलुळितः किम्वर्थे देवदुर्गमः ।
कलावेवं व्याकुलिते निर्णयाय प्रचोदितः ॥ ५ ॥

हरिणा निर्णयान् वच्मि विजानंस्तत्प्रसादतः ।
शास्त्रान्तराणि सञ्जानन् वेदान्ताश्च प्रसादतः ॥ ६ ॥

देशे देशे तथा ग्रन्थान् दृष्ट्वा चैव पृथग्विधान् ।
यथा स भगवान् व्यासः साक्षान्नारायणः प्रभुः ॥ ७ ॥

जगाद भारताद्येषु तथा वक्ष्ये तदीक्षया ।
सङ्क्षेपात् सर्वशास्त्रार्थं भारतार्थानुसारतः ॥ ८ ॥

The text of Mahābhārata is very much confused as illustrated above. The meaning that is difficult to be understood even by the gods is much more confused. Such a confusion has arisen in this Kali age, Śrīmad Āchārya proposes to state the correct purport of the text with the help of deep study of the vedas. Brahmasūtras etc., the other scriptures also, with the grace of God, directed by God Himself.

(This shows the great responsibility involved in the work relating to Nirṇaya which has been done by Śrī Madhva, with special anugraha of Śrī Hari).

Śrīmad Āchārya has consulted from the differnt regions. Following the text of the original Mahābhārata, Śrī Madhva gives the essence of the entire scriptural literature as given by Śrī Vedavyāsa, an incarnate of Śrī Nārāyaṇa is Mahābhārata etc., all scriptures.

(3) Śrī Rāghavendratīrtha, has written a work called "Mahābhārata Tātparya Nirṇaya Bhāva Saṅgraha" consisting of 32 Verses. Śloka 2 runs thus :

सद्ग्रन्थानां समूहे जगति विलुलिते येन तद्भावमुच्चैः
वक्तुं मध्वो नियुक्तो व्यधित सुवचसामुद्धृतिं भारतस्य ।
वेदोत्कृष्टस्य विष्णोः परमपुरुषतां तारतम्यं सुराणां
वायोर्जीवोत्तमत्वादिकमपि वदतां व्यासमीडे तमीशम् ॥

(i) सद्ग्रन्थानां समूहे जगति विलुलिते ।

The verbal authorities like vedas, Bhārata and others were utterly spoiled in many ways – ommissions, interpolations, mis-presentations etc., by wicked people.

(ii) येन तद्भावमुच्चैः वक्तुं मध्वो नियुक्तः ।

Out of the un-bounded compassion, for the good, Lord Nārāyaṇa ordered Śrī Madhvāchārya to set right these authorities and convey their real impart by oral discourse and through commentaries.

(iii) व्यधित सुवचसां उद्धृतिं भारतस्य ।

Submitting devotedly to the orders of the Lord, Śrī Madhva composed Śrī Mahābhārata Tātparya Nirṇaya in which he profusely quoted as authority the verses in the original work itself.

(iv) वेदोत्कृष्टस्य विष्णोः ।

The vedas proclaim the supremacy of Śrī Viṣṇu.

(v) तारतम्यं सुराणाम् ।

The heirarchy of the other deities.

(vi) वायोः जीवोत्तमत्वादि ।

Vāyu among the souls and other truths. The fact that these tenets are propounded un-ambiguously by Mahābhārata (वदतां) has also been convincingly demonstrated by Śrī Madhvāchārya in his work Mahābhārata Tātparya Nirṇaya on the basis of numerous original verses.

(vii) व्यासमीडे तमीशम् ।

I offer my prayers to that Lord Vyāsa at whose command Śrī Madhvāchārya composed this invaluable work.

This authority clearly shows the quantum of help that Śrī Madhvāchārya has rendered to the sātwic souls to get the correct Mahābhārata. It also shows the amount of deviation and pollution that the work had undergone and the interpolations etc. have been done to affect to supremacy of Śrī Viṣṇu, Śrī Vāyu and the cardinal truth of heirarchy and gradation in all. So it reduces to the position that the present Mahābhārata read as it is, without Tātparya

Nirṇaya would lead to disastrous results and would be highly sinful. Real truth as found in the original Mahābhārata of 60 lakhs granthas will never come up to day light at all.

4. This is the main reason for Tātparya Nirṇaya composed by Śrīmad Āchārya. Further,

Mahābhārata Tātparya Nirṇaya 2-9 states :

निर्णयः सर्वशास्त्राणां भारतं परिकीर्तितम् ।
भारतं सर्ववेदाश्च तुलां आरोपिताः पुरा ॥ ९ ॥

Mahābhārata helps to determine the purport of the entire scriptures. So when that is polluted by the wicked, there is no scope to get correct knowledge about śāstras at all. So naturally by Tātparya Nirṇaya only, correct knowledge is attained.

Mahābhārata helps as a mirror to understand the entire scriptures. Whatever subtle truths, that may be dealt with in śāstras with all subtlelities and difficulties, are easily illustrated in Mahābhārata in the form of stories and various characters.

Mahābhārata Tātparya Nirṇaya 2-12 states :

निर्णयः सर्वशास्त्राणां सदृष्टान्तो हि भारते ॥

Only when illustrations / examples are given, the understanding of the issue becomes easier and appreciable. When such great work is polluted, then the illustrations would be wrong and naturally the truth to be emphasised would also go wrong automatically. Nirṇaya settles all such illustrations and truths as per śāstras. Some of the illustrations and

the truth behind it, as per śāstras are given below for the devotees to easily understand the real purport. The wicked have placed their hands in all such situations **and so but for Nirṇaya, the present Mahābhārata would lead us to sinful sādhanas only.**

The paramount and cardinal principle of all śāstras written or unwritten, spoken or not spoken, known or unknown, is that Śrī Lord Viṣṇu is independent and He is the Master of all and everybody is under His control only.

कृतो विष्णुवशात्वं हि ब्रह्मादीनां प्रकाशितम् ।

The truth that Chaturmukha Brahma and others are entirely under the control of Śrī Viṣṇu is fully brought out by describing that Bhīmasena etc., are under the control of Lord Śrī Kṛṣṇa.

भीमाद्याः ब्रह्मादयः इति सुप्रसिद्धम् ।

ब्रह्मादीनां विष्णुवशात्वाख्यपरमप्रमेये कृष्णवशस्थिताः भीमादयः एव दृष्टान्ताः इति भावः ॥

Mahābhārata Tātparya Nirṇaya 2-13 states :

यतः कृष्णवशे सर्वे भीमाद्याः सम्यगीरिताः ।
सर्वेषां ज्ञानदो विष्णुः यशोदातेति चोदितः ॥ १३ ॥

Mahābhārata Tātparya Nirṇaya 2-14 states :

यस्मात् व्यासात्मना तेषां भारते यश ऊचिवान् ।
ज्ञानदश्च शुकादीनां ब्रह्मरुद्रादिरूपिणाम् ॥ १४ ॥

By describing the fame and reputation of Śrī Bhīmasena, Arjuna etc., in Mahābhārata and bes-

towing knowledge on Śuka etc., who are the aṁśas of Brahma, Rudra etc., the fact that it is Lord Viṣṇu who bestows knowledge and gives fames to all is brought out. The sūtra 1-1-2 ॐ जन्माद्यस्य यतः ॐ is illustrated.

उत्पत्तिस्थितिसंहारा नियतिर्ज्ञानमावृतिः ।
बन्धमोक्षौ च पुरुषाद्यस्मात्स हरिरेकराट् ॥ इति ॥

शुकस्य स्वयं रूद्ररूपत्वात्, तत्र वायोः सन्निधानात् वैशम्पायनाख्ये शिष्ये ब्रह्मणः सन्निधानात् मध्वाख्यभावि-ब्रह्मणः स्वमुखेनैव साक्षात् ज्ञानदानात् च ब्रह्मरूद्रादि रूपिणं इति उक्तम् ।

Further in Mahābhārata it is shown as an example that Śrī Hari is Sarvottama and all devatās like Cahatur-mukha Brahama and others are His sub-ordinates only.

हरेः सर्वोत्तमत्वे रूपवद्भिः ब्रह्मादिभिः सर्वैः मुनिभिः सर्वैः नृपैश्च आसीन राजसूयसभायां अग्रपूजाग्रहणाख्यस्य दृष्टान्तस्य दर्शितत्वात् ।

(i) In the sabhā when all the devatās, ṛshis and all were present and when the first Pūjā was performed to Śrī Kṛṣṇa, in the Rājasūya Sabhā Hall, it is established that Śrī Kṛṣṇa is Sarvottama and all are below Him only.

(ii) The strength, capacity and values of Śrī Bhīmasena illustrates his superiority among the Devatās.

वायोः देवोत्तमत्वं समर्थितम् । भीमस्य देवोत्तमत्वे बलाधिकत्वरूपदृष्टान्तस्य दर्शितत्वात् ।

(iii) The extra-ordinary beauty of Droupadī illustrates her superiority among the women as next to Mahālakshmī.

द्रौपद्याः लक्ष्मी व्यतिरिक्त नार्युत्तमत्वे लावण्याधिक्यस्य दृष्टान्तस्य दर्शितत्वात् ।

(iv) Dharmarājā obtaining the kingdom, illustrates the fact that those who are on God's side shall prosper.

विष्णुपक्षीयसौभाग्ये धर्मराजसाम्राज्यस्यैव दृष्टान्तस्य दर्शितत्वात् ।

(v) The destruction of Duryodhana along with his brothers illustrates the fact that those who are opposed to God will perish.

विष्णुविरोधिनां दौर्भाग्ये सहानुजदुर्योधननिधनस्यैव दृष्टान्तस्य प्रकटितत्त्वात् ।

Like this, Śrī Vedavyāsa in his Mahābhārata has shown examples separately for each Tatwa by stories and incidents.

पुराणकृत् व्यासः स्वकृतभारताभिमतरहस्यप्रमेयानि पृथक् पृथक् स्वयमेव प्रदर्श्य तत्र तत्र उचितदृष्टान्तांश्च स्वयमेव दर्शयति ।

(5) It is a truth that Chaturmukha Brahama or Śrī Vāyu is far superior to Devendra, Rudra, Śesha and others. They are the object of greatest love and affection compared to all other gods. This is illustrated by the deeds of Bhīmasena in Mahābhārata.

Mahābhārata Tātparya Nirṇaya 2-19 states :

ब्रह्माधिकश्च देवेभ्यः शेषाद्रुद्रादपीरितः ।
प्रियश्च विष्णोः सर्वेभ्यः इति भीमनिदर्शनात् ॥ १९ ॥

(6) Paramātmā's main work during avatāra is to remove the burdon on the Earth, i.e., to eradicate Adharma. Bhīmasena, son of Śrī Vāyu is the chief instrument of the Supreme God in removing the burden on the Earth. This is illustrated in Mahābhārata by the destruction of Jarāsandha, Kīchaka etc., and also by the destruction of Duryodhana and others.

Mahābhārata Tātparya Nirṇaya 2-16 states :

भूभारहरणे विष्णोः प्रधानाङ्गं हि मारुतिः ।
मागधादिवधादेव दुर्योधनवधादपि ॥ १६ ॥

(7) Śrī Bhīmasena telling Dharmarājā, as well as Śrī Kṛṣṇa telling Dharmarājā are given hereunder, which are authentic and are basic truths. But in the Mahābhārata available now with us before, have ślokas contradictory to this truth.

Mahābhārata Tātparya Nirṇaya 2-118 states :

तथैव भीमवचनं धर्मजं प्रत्युदीरितम् ।
ब्रह्मेशानादिभिः सर्वैः समस्तैः यद्गुणांशकः ॥
नावसाययितुं शक्यो व्याचक्षाणैश्च सर्वदा ॥ ११८ ॥

Śrī Bhīmasena also said to Dharmarājā, Chaturmukha Brahma, Rudra etc., even when describe him together, they are not able to describe even a fraction of His qualities.

Mahābhārata Tātparya Nirṇaya 2-119 states :

स एष भगवान् कृष्णो नैव केवलमानुषः ।
यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसम्भवः ॥ ११९ ॥

Lord Śrī Kṛṣṇa is not an ordinary person. Chaturmukha Brahma is born by His grace and Rudra is from His anger.

Mahābhārata Tātparya Nirṇaya 2-120 states :

वचंनं चैव कृष्णस्य ज्येष्ठं कुन्तीसुतं प्रति ।
रुद्रं समाश्रिताः देवा रुद्रो ब्रह्माणमाश्रितः ॥ १२० ॥

Mahābhārata Tātparya Nirṇaya 2-121 states :

ब्रह्मा मामाश्रितो नित्यं नाहं कश्चिदुपाश्रितः ।
यथाऽऽश्रितानि ज्योतींषि ज्योतिःश्रेष्ठं दिवाकरम् ।
एवं मुक्तगणाः सर्वे वासुदेवं उपाश्रिताः ॥

Śrī Kṛṣṇa Himself said to the elder son of Kuntī, namely Dharmarājā. All other gods resort to Rudra, Rudra resorts to Chaturmukha Brahma and that Brahma resorts to ME. However I do not resort to anyone else, just as all luminaries resort to the great luminary the Sun, all resort to ME. All liberated jīvas resort to Vāsudeva.

Mahābhārata Tātparya Nirṇaya 2-122 states :

भविष्यत्पर्वगं चापि वचो व्यासस्य सादरम् ॥ १२२ ॥

Mahābhārata Tātparya Nirṇaya 2-123 states :

वासुदेवस्य महिमा भारते निर्णयोदितः ।
तदर्थास्तु कथास्सर्वा नान्यार्थं वैष्णवं यशः ।
तत्प्रतीपं तु यद् दृश्येन्न तन्मम मनीषितम् ॥ १२३ ॥

In the Bhavishyat Parva, there is the hounoured statement of Śrī Vedavyāsa. It is the glory of that is affirmed in Mahābhārata. All other episodes are described to highlight that only. The glory of Viṣṇu described in Mahābhārata is not meant for anything else. Whatever is opposed to this theme, i.e., the glory of Viṣṇu, that is not intended to be conveyed by ME.

So the whole Mahābhārata centres round only in preaching mahimās of Viṣṇu. But in the Mahābhārata available now, it is not so, in many places. Hence they are interpolated, inserted and are sinful and are un-warranted.

8. **Three tier formulas in Mahābhārata :**

This is one of the important issue that has to be understood, before Mahābhārata is taken for study. The great work contains a system of three tier formula in it.

Mahābhārata Tātparya Nirṇaya 2-124 states :

भाषास्तु त्रिविधाः तत्र मया वै सम्प्रदर्शिताः ॥ १२४ ॥

Śrī Vedavyāsa states that in Mahābhārata three languages are presented by ME. (Śrī Vedavyāsa). The glory of Viṣṇu is described by Samādhi language.

Mahābhārata Tātparya Nirṇaya 2-125 states :

उक्तो यो महिमा विष्णोः स सूक्तो हि समाधिना ।
शैवदर्शनमालम्ब्य क्वचिच्छैवी कथोदिता ॥ १२५ ॥

In some places, following Śaivadarśana, Śiva's story is narrated.

Mahābhārata Tātparya Nirṇaya 2-126 states :

समाधिभाषयोक्तं यत्तत् सर्वं ग्राह्यमेव हि ।
अविरुद्धं समाधेस्तु दर्शनोक्तं च गृह्यते ॥ १२६ ॥

Whatever is stated by Samādhi language must be emulated. **That which is stated in Darśanabhāshā should be accepted only if it does not conflict with what is stated by Samādhi language.**

Mahābhārata Tātparya Nirṇaya 2-127 states :

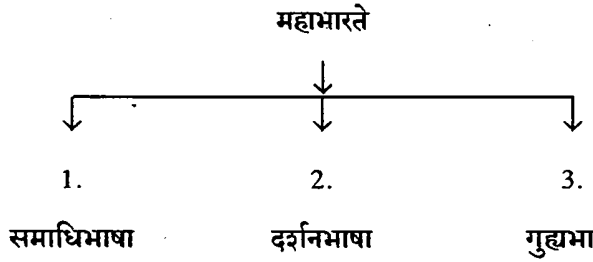
आद्यन्तयोर्विरुद्धं यद्दर्शनं तदुदाहृतम् ।
दर्शनान्तरसिद्धं च गुह्यभाषाऽन्यथा भवेत् ॥ १२७ ॥

Mahābhārata Tātparya Nirṇaya 2-128 states :

तस्मात् विष्णोर्हि महिमा भारतोक्ता यथार्थतः ॥ १२८ ॥

Whatever is in conflict with what is stated in the beginning and in the conclusion that is stated in Darśanabhāsha. Those which are stated from the other darśanas are also stated in Darśanabhāsha.

Guhyabhāsha is that which conveys something different from what appears on the face of it. Therefore, it is the glory of Śrī Viṣṇu that is real purport of Mahābhārata.



(i) समाधिभाषा— विष्णुमहिमाप्रतिपादक भाषा = समाधि भाषा ।

Samādhibhāshā is the one which explains / enumerates the mahimās of Śrī Viṣṇu. Why it is called so ? This is because,

समाहितमनसा चित्तैकाग्रतया कथितत्वात् समाधिभाषा ।

By calm and equanimity of mind and with concentration of mind in a single way, without being pertubed, this is told. So it is called as "Samādhibhāshā". The examples for them are as follows :

(a) नास्ति नारायणसमम् ।

There is none equal to Śrīman Nārāyaṇa. This is a truth and cent-percent fact to be understood as it is. It does not require any qualification, restriction or provison at all.

(b) रुद्रं समाश्रिताः देवाः ।

All devatās take shelter in Rudra.

(c) रुद्रो ब्रह्माणं आश्रितः ।

That Rudra takes shelter in Chaturmukha Brahma.

(d) ब्रह्मा मां आश्रितो नित्यम् ।

That Chaturmukha Brahma always takes shelter in Viṣṇu.

(e) नाहं कश्चित् उपाश्रितः ।

I (Viṣṇu) am not taking shelter in anybody.

(f) सत्यं सत्यं पुनः सत्यं उद्धृत्य भुजं उच्यते ।
वेदशास्त्रात् परं नास्ति न दैवं केशवात् परम् ॥

It is true, It is true, It is true, I raise my shoulders and proclaim that there is no Uttama Śāstra than Brahma-mīmāṁsa-śāstra. (वेदशास्त्र— वेदनिर्णायकशास्त्र). There is no God above Keśava.

(ii) दर्शनभाषा— आद्यन्तयोः विरुद्धार्थ प्रतिपादकं दर्शनम् ।

Here there will be contradiction between the starting and what is concluded in end.

आदौ उक्त कृष्णमहिमाख्यप्रमेयस्य अन्ते वक्ष्यमाण कृष्णोत्कर्षरूपप्रमेयस्य विरुद्धम् ।

What is told in the beginning is in conflict with the end. In such a case, they should be accepted when they do not conflict with the main theme. "glory of Viṣṇu". This is the main index and reckoner. Why other darśanas when explained has been taken as Darśanabhāshā ? This is because, it has been established by several angles that :

(a) अतः विष्णोः सर्वोत्तमत्वं एव तात्पर्यं सर्वआगमानाम् ।

The inner meaning of all scriptures is only to highlight the Sarvottamatva of Viṣṇu. There are several authorities in the vedas and in Brahma-sūtras are found.

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः उत्कर्षे, तदन्यत्र तात्पर्यं स्यात् अवान्तरं इति ।

Further the Sūtra 1-1-4 : ॐ तत्तु समन्वयात् ॐ and several sūtras establish without any iota of doubt about विष्णुसर्वोत्तमत्व । Therefore,

(b) दर्शनान्तरसिद्धं वैष्णवदर्शनविरुद्धपाशुपतादिदर्शनान्तर-सिद्धं यत् कृष्णस्य शिवार्चकत्वादि प्रमेयं मध्ये यदज्ञजनमोहनाय कथ्यते तद्दर्शनभाषयोक्तं इत्यर्थः ।

What is told in other schools which are opposed to Vaishṇava-siddhānta, has to be taken as under 'दर्शनभाषा' and they are eligible to be criticised and to be rejected later. For example, Śrī Kṛṣṇa did Archana to Śiva. This is only to delude the wicked and the ignorant, but should not be taken ex-facie.

(iii) गुह्यभाषा— गूढार्थकपदरचना उच्यते, या भाषा, सा गुह्यभाषा ।

The word or sentence containing some secret meaning in it is called "Guhyabhāshā". As it is when looked, it may lead to wrong results or no meaning.

अन्यथा दर्शनभाषातो अन्यथा ।

That which is different from Darśanabhāshā.

समाधिभाषातो अन्यथा, अन्यथा यत् भवेत्, सा गुह्यभाषा ।

That which is different from Samādhibhāshā is called "Guhyabhāshā". There are many examples to this. They are as follows :

(a) उच्छिष्टम्

(b) शिवनिर्माल्यम्

(c) वमनम्

(d) मृतकर्पटम्

(e) काकविष्टासमायुक्तं पञ्चभूतानि भारत ।

Here when the meanings of the words उच्छिष्टं i.e., the left over food etc., are taken as it is, they are not sacred things at all. However when the hidden meanings are taken, the beauty of the Tatwa can be enjoyed.

(a) उच्छिष्टम्— Which means the milk half suck by the calf.

(b) शिवनिर्माल्यम्— Gaṅgā water flowing from the sacred head of Śiva,

(c) वमनम्— means 'honey'

(d) मृतकर्पटम्— means 'silk',

(e) काकविष्टासमायुक्तम्— Aśwattha tree,

are all pure things. Like this, the inner meanings would be concealed here.

(9) So, Śrīmad Āchārya in his Mahābhārata Tātparya Nirṇaya from the Adhyāyas 11 to 32 (both inclusive) in 22 adhyāyas has covered the essence of the original Mahābhārata, which one should know as per his status and capacity. So these 22 adhyāyas are the real Mahābhārata. A brief catalogue is given hereunder, so that the devotees can appreciate the great help that Śrīmad Āchārya has done from various angles in teaching the truth, as per Vedas.

क्र. सं. Sl. No.	महाभारततात्पर्यनिर्णयः Mahābhārata Tātparya Nirṇaya	अध्यायः Adhyāya	श्लोकाः Verses
1.	श्रीकृष्णचरिते अंशावतरणम् In the story of Śrī Kṛṣṇa, the Aṁśas of various per-sonalities are explained.	11	238
2.	श्रीकृष्णावतार-देवांशावतरणम् श्रीकृष्णावतारे पाण्डव उत्पत्तिः In the avatāra of Lord Śrī Kṛṣṇa, the avatāras of pāṇḍavas.	12	136
3.	श्रीकृष्णचरिते कंसाद्य-सुरसंहारः । In the history of Śrī Kṛṣṇa, killing of Kaṁsa and other asuras.	13	138
4.	श्रीकृष्णचरिते असुरसंहारः । In the story of Śrī Kṛṣṇa, the killing of asuras.	14	112
5.	पाण्डवादीनां अस्त्रविद्याभ्यासः । "Learning of Astra-vidyā by Pāṇḍavas".	15	66
6.	श्रीकृष्णचरिते जरासनन्धादि भङ्गो नाम षोडश अध्यायः । In the story of Śrī Kṛṣṇa, the victory of Jarāsandha and others and their defeat.	16	33
7.	श्रीकृष्णविजयः । Śrī Kṛṣṇa Vijaya.	17	298

क्र. सं. Sl. No.	महाभारततात्पर्यनिर्णयः Mahābhārata Tātparya Nirṇaya	अध्यायः Adhyāya	श्लोकाः Verses
8.	पाण्डवदिग्विजयः । Tour of pāṇḍavas.	18	170
9.	पाण्डवराज्यलाभः । Pāṇḍavas obtaining their kingdom.	19	223
10.	सुभद्राहरण-खाण्डवदहनादि निरूपणम् । Subhadra's capture and marriage, burning of Khāṇḍava-vana etc.	20	246
11.	पाण्डव-वनप्रवेशः । Pāṇḍava's entry in the forest.	21	419
12.	Killing of Kirmīra by Bhīma; Hasrāda, Kṛṣṇa's Kailāsa Yātrā. Killing of Pouṇḍraka, Ekalavya, Mainda, Vivida, Yaksha-Praśṇa.	22	461
13.	अज्ञातवासः । Pāṇḍava's life incognito.	23	61
14.	उद्योगपर्वकथा । Story relating to Udyoga Parva.	24	90
15.	भीष्मपातः । Fall of grandsire Bhīshmāchārya.	25	144
16.	द्रोणपर्वनिर्णयः । Determination of Droṇa Parva.	26	322

क्र. सं. Sl. No.	महाभारततात्पर्यनिर्णयः Mahābhārata Tātparya Nirṇaya	अध्यायः Adhyāya	श्लोकाः Verses
17.	कर्णवधः । Killing of Karṇa.	27	196
18.	दुर्योधनवधादि पाण्डव-स्वपुरप्रवेशः । Killing of Duryaodhana and others. Entry of Pāṇḍavas in Hastināpura.	28	246
19.	समस्तधर्मनिर्णयः । Determination of all dharmas.	29	63
20.	आश्वमेधिकपर्वकथा । Story relating to Aśwamedha Parva.	30	180
21.	आश्रमवासिकपर्व । Āśramavāsikaparva	31	78
22.	Stories relating to Buddha Avatāra-Kalki-avatāra.	32	182
		Total	**4102 ślokas**

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः

Massive Help by Madhvāchārya to understand Mahābhārata

महाभारते प्रमुखविषयसूची

तृतीयः भागः – Part III

1. आदिपर्व – Ādiparva

In this first Parva called Ādiparva there are 260 adhyāyas.

The main points that are covered by this Ādiparva are :

(1) For those who have taken Tapas, they should not get anger.

(2) In a country, no dharmas can take place, if there is no King / leader.

(3) When a henious or bad thing takes place, then for that a reply and so on like that, a chain would take place. This type of number of stories explaining them, have been shown in this Parva to start with.

(4) Punishment can be given only by the King, but not by the brahmin.

(5) When the Jīva however low it may be, may be a dog, and when it does not do fault, then, if it hurted, then consequences would take place.

(6) For any curse, there is a counter and exoneration clause will be there.

(7) But from the curse of the mother, there is no escape.

(8) Śukrāchārya brought the rule that brahmin who have known dharmas should not drink wine etc.

(9) A person raises high when

(a) He tolerates the censures of him by others.

(b) When he is injured by others, but does not do injury to them in return.

(10) A rich man who does not control the mind and speech, becomes a Chaṇḍāla.

(11) Lies uttered on certain places will not amount to sin.

(12) A person who knows dharmas, but acts in adhārmic way, is a thief.

(13) Āśā is not the one which is experienced and then coming to control.

(14) Even though a son who has good qualities, though younger still he becomes elder.

(15) A person who criticises / censures the other, then the virtues done by that person would reach the person who became the subject of criticism.

(16) A person who has studied śāstras and considering him as learned and starts criticising others who have not read will not reach good destiny.

(17) In Śrāddha ceremony which are superior ?

(18) Marriages are of eight kinds.

(19) Before devatās, kings and elderly persons we should voluntarily go before them.

(20) What one does, if it is not opposed to his conscience, then there will not be any sin to him.

(21) There is a virtue which is equal to truth.

(22) Which person is the Aṁśa of whom ?

(23) Females will hide out from their husbands the secrets of their family.

(24) If punishment is bestowed surpassing Dharma, then it would amount to punishment given to Dharmadevatā.

(25) Sins committed upto 14 years will not affect / recoil on him / her.

(26) Birth of pāṇḍavas and Duryodhana and other kauravas.

(27) The meanings for the names of pāṇḍavas.

(28) Śrī Vedavyāsa's warning about bad times ahead.

(29) Disgrace happened to Droṇāchārya.

(30) Entry of Karṇa.

(31) Criticism about his Kula by Śrī Bhīmasena.

(32) Reply by Duryodhana. Kuntī feels that Karṇa is the son born to her.

(33) Dhṛtarāshṭra is worried about the glories and fame of pāṇḍavas.

(34) Crticism by Janamejaya Rājā of Rājanīti called "Kāṇika Vākya".

(35) Kanikar told the story of jackal in order to show the enemies to be defeated.

(36) Vidura's warning to pāṇḍavas, before they left to 'Vārṇāvatam" and the meaning of that indirect warning.

(37) Pāṇḍavas escaping from the wax palace.

(38) Details about mechanical boat.

(39) There is no man who has not virtues and sins both in a mixed way.

(40) Who will be killed by an Asura ?

(41) Selfish talk by Dharmarājā.

(42) Killing of Bakāsura.

(43) Draupadī, in her earlier birth had boon – details thereon.

(44) Water sources should not be reached during night time.

(45) The condition stipulated for Draupadī's Swayamvara was completed and fulfilled by Arjuna.

(46) Jubiliation of brahmin present at Drupada's palace.

(47) Anger by all other kings.

(48) War between Arjuna and Karṇa.

(49) Kuntī's advice and Dhrmarāja's conclusion.

(50) Drupada's objection over his daughter to be wedded to five persons.

(51) Dispute over the same. Śrī Vedavyāsa's explanation and answer to it.

(52) Discussion by Duryodhana and others over the destruction of pāṇḍavas.

(53) In the war the kauravas lost.

(54) Again going to Dhṛtarāshṭra – discussion took place.

(55) Śrī Bhīmasenāchārya and Droṇa were against the decision.

(56) Karṇa's criticism on them.

(57) Karṇa's assesment about women.

(58) Droṇa's rejection of Karṇa's talk.

(59) Dhṛtarāshṭra accepted the suggestion of giving half of the kingdom to pāṇḍavas.

(60) Paṭṭābhisheka to Dharmarājā.

(61) The duty of the King is to collect 1/6th income as Tax.

(62) Punishment undertaken by Arjuna.

(63) Subhadra's marriage with Arjuna.

(64) Birth of Abhimanyu.

(65) Pāṇḍavas begot children through Draupadī.

(66) Nyāya spoken by the birds.

etc. etc. etc.

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2. सभापर्व – Sabhāparva

In this second Parva called as "Sabhāparva" there are 103 adhyāyas.

The main points that are covered by this "Sabhāparva" are :

(1) Nārada's entry in the Sabhā of Dharmarājā.

(2) By the process of questioning themselves, Nārada gave teachings regarding the duties of a King.

(3) Nārada suggested that, "Rājasūya yāga" should be performed by him.

(4) Dharmarājā's confusion of mind.

(5) History of Jarāsandha.

(6) Defeat of Jarāsandha by Śrī Bhīmasena.

(7) Dig-vijaya of Śrī Bhīma, Arjuna, Nakula and Sahadeva in all four directions.

(8) Commencement of "Rājasūya yāga".

(9) Dispute over the first person to be respected there.

(10) Objection by Śiśupāla over the first Pūjā performed to Śrī Kṛṣṇa, in the Rājasūya yāga of Dharmarājā.

(11) Śiśupāla's leaving out of the Sabhā hall from the function.

(12) Description by Bhīma about the mahimās of Śrī Kṛṣṇa.

(13) Śiśupāla refused to accept these and the contentions put forward by him.

(14) Birth of Śiśupāla.

(15) Śrī Kṛṣṇa's assurance given to the mother of Śiśupāla.

(16) Many kings joined Śiśupāla and prepared to wage war with Śrī Kṛṣṇa.

(17) Bad omens which showed that the country was in danger.

(18) Killing of Śiśupāla.

(19) Completion of Rājasūya yāga.

(20) Prejudice of Duryodhana.

(21) Śakuni's good Upadeśa.

(22) Idea plotted for gambling chess.

(23) Acceptance by Dhṛtarāshṭra for the gambling chess game.

(24) Dharmarājā's acceptance also for the game.

(25) Lost all wealth, country, younger brothers and finally Dharmarājā lost himself also in the gambling chess game.

(26) Then Draupadī was brought to Sabhā hall, when pāṇḍavas lost the gambling chess game.

(27) Bhīmasena got angry over Dharmarājā.

(28) Karṇa gave the order to remove the clothes of Draupadī.

(29) Bhīmasena and Arjuna take their pledges.

(30) Dhṛtarāshṭra gave boons to Draupadī.

(31) Pāṇḍavas got back what they lost and started to their places.

(32) Anxiety of Duryodhana.

(33) Again gambling game started.

(34) Dharmarājā lost in that game also. Pāṇḍavas left for the forest.

(35) Anxiety of the king Dhṛtarāshṭra.

etc. etc. etc.

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3. वनपर्व – Vanaparva

In this third Vanaparva, there are 315 adhyāyas.

The main points that are dealt with in this Parva in brief are :

(1) Eight ingredients required for good knowledge.

(2) Explanations regarding wish / interest.

(3) The misery involved in earning, protecting and spending of money.

(4) Names that have been taught to Dharmarājā connected to Sūrya.

(5) Akshayapātra got by Dharmarājā.

(6) Dhṛtarāshṭra sends out Vidura.

(7) Teachings of the Sage Mārkaṇḍeya.

(8) Discussion regarding 'Anger' and 'Tolerance' and which should be adhered to.

(9) Śrī Bhīmasena's explanation regarding Kshatriya dharmas.

(10) Fear of Dharmarājā over Duryodhana's side's strength.

(11) Upadeśa by Śrī Vedavyāsa.

(12) Śrī Bhīmasena meets Śrī Hanumān.

(13) Fight between Arjuna and Paramaśiva.

(14) Arjuna getting astra from Paramaśiva.

(15) Phala by hearing the history of "Nala".

(16) History regarding Silu Chakravarti.

(17) Explanations of Śrī Hanumān over the Yuga-dharmas to Śrī Bhīmasena.

(18) Śrī Bhīmasena being troubled by python.

(19) The questions of the python and replies thereon by Dharmarājā.

(20) Sage Mārkaṇḍeya's teachings about Kaliyuga, where the human beings life, their useless births and wasteful charities etc. explained.

(21) Mahimās of Husband devoted – Pativratā wife.

(22) Who is a brahmin ? Explanation thereon.

(23) Dharma Upadeśa by the butcher.

(24) At what point of time, speaking lies will not be adharma ? explanations thereon.

(25) Draupadī tells to Satyabhāmā about the duties of wives.

(26) Advice by Śakuni and Karṇa to Duryodhana.

(27) Duryodhana was imprisoned by gandharvas.

(28) Duryodhana was rescued by Pāṇḍavas.

(29) Duryodhana decided to leave his life, since he was saved by Pāṇḍavas.

(30) Asuras and daityas gave full support and courage.

(31) Pledge by Karṇa.

(32) Śrī Vedavyāsa's explanation that the charity is higher than Tapas.

(33) Jayadratha captures Draupadī and runs away.

(34) The stories of Rāmāyaṇa and that of Satyavān-Sāvitrī were narrated to Dharmarājā for peace of mind.

(35) Devendra planned to get the shield and also the ear ring of Karṇa as charities.

(36) Sūrya had come to know about this and he warns Karṇa.

(37) But Karṇa's stubbon attitude.

(38) Devendra took shield and ear rings from Karṇa and gave 'Śakti Āyudha' in turn.

(39) By drinking water from a tank, all the four younger brothers of Dharmarājā fell down and the tank was in the custody of a Yaksha.

(40) Meeting of Dharmarājā and the Yaksha.

(41) Questions by the Yaksha and replies by Dharmarājā.

(42) All the brothers of Dharmarājā got their life back and stood up.

(43) Boons granted by Dharma Deva.

etc. etc. etc.

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4. विराटपर्व – Virāṭaparva

In this 4th Parva called "Virāṭaparva", there are 78 adhyāyas.

The main points that are dealt with in this 4th Parva called as "Virāṭaparva" are :

(1) Pāṇḍavas took a decision to spend their 13th year incognito at the kingdom of Virāṭarājā. They had different, differnt, dresses and acted accordingly without identity being disclosed.

(2) Advices as to how to behave with the kings.

(3) Historical incidents as to how the kings should lead the life.

(4) Kīchaka being killled by Śrī Bhīmasena.

(5) Victory to Arjuna over Duryodhana's armies.

(6) Discussion over the time tenure of Pāṇḍavas who lived incognito.

(7) Abhimanyu, son of Arjuna gets married to Uttarā Devi daughter of Virāṭa Rājā.

(8) Pledge by Śrī Kṛṣṇa.

etc. etc. etc.

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5. उद्योगपर्व – Udyogaparva

In this 5th Parva, ther are 196 adhyāyas.

The main points that are dealt with in this 5th Udyogaparva are :

(1) To compromise between Pāṇḍavas and Kauravas and from the stopping the war, there are two ways over which discussion took place.

(2) Decision to send an emissary to the King Dhṛtarāshṭra.

(3) Emissary's words were honoured by Bhīshma ; but Karṇa objected and contradicted.

(4) Dhṛtarāshṭra accepting the words of Bhīshmāchārya. Then the King sent Sañjaya as the emissary before Pāṇḍavas.

(5) Discussion between Sañjaya and Dharmarājā.

(6) Replies by Dharmarājā and Śrī Kṛṣṇa to Sañjaya.

(7) Warning by Sañjaya on reaching the King Dhṛtarāshṭra.

(8) Dhṛtarāshṭra was confused in mind and sent for Vidura for guidance.

(9) Vidura's teachings and advice to the King Dhṛtarāshṭra.

(10) Qualities of paṇḍits and ignorant people discussed.

(11) Some duties of the kings discussed.

(12) What are the things that the kings have to neglect as harmful.

(13) Mahimās of tolerance.

(14) People are of various types. All these are described by Vidura.

(15) Even then Dhṛtarāshṭra was not relieved of his mental worries.

(16) When there was a dispute between his son and another person, the way in which Prahlāda advised and made the judgement.

(17) By what, which would be destroyed ?

(18) Tolerance, definition of speech and the three types of people – about them the explanations of Atreyar.

(19) Need to clear off mind's laziness.

(20) Need to stay and live with the relations.

(21) Even after hearing the Upadeśa by Vidura, the mind of Dhṛtarāshṭra was not clear and was not out of confusion.

(22) Sañjaya's declaration in the sabhā of Dhṛtarāshṭra of what Arjuna told him.

(23) Bhīshmāchārya's speech and his emphasis on peace between Pāṇḍavas and Kauravas.

(24) Karṇa's speech to see that the entire kingdom was brought under the control of Duryodhana.

(25) Duryodhana encourages the blind King father Dhṛtarāshṭra, by explaining the strength and capacity of his army.

(26) Duryodhana's refusal in not allowing even the space that a needle can occupy to be given to Pāṇḍavas.

(27) Anger of Bhīshmāchārya on Karṇa.

(28) Karṇa's pledge that he would take weapons only on the fall of Bhīshmāchārya.

(29) Story of Vidura narrating about two birds.

(30) Dhṛtarāshṭra's questions to know about Śrī Kṛṣṇa.

(31) Refusal by Duryodhana to adhere to the words of Dhṛtarāshṭra.

(32) Śrī Kṛṣṇa's warning that war is forecasted.

(33) Śrī Bhīmasena argued and canvassed for peace.

(34) Advice by Śrī Kṛṣṇa to Śrī Bhīmasena.

(35) Arjuna and Nakula spoke supporting peace.

(36) Draupadī and Sahadeva spoke wishing for war.

(37) Assurance by Śrī Kṛṣṇa to Draupadī.

(38) Refusal by Duryodhana of the ideas settled in the sabhā of Kauravas regarding peace and absence of war.

(39) Kṛṣṇa's description of the incidents that took place in Hastināpura.

(40) On both sides preparations for war were commenced.

(41) Dharmarājā made Dṛshṭadyumna as the army chief for Pāṇḍavas.

(42) Duryodhana did Bhīshmāchārya as the army chief for Kauravas.

(43) Śakuni's son was sent as ambassador to Pāṇḍavas by Duryodhana in order to humiliate Pāṇḍavas.

(44) Bhīshmāchārya censured Karṇa.

(45) Pāṇḍavas and Kauravas – Two sides armies were collected in large measure at Kurukshetra.

etc. etc. etc.

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6. भीष्मपर्व – Bhīshmaparva

In this 6th Parva, there are 122 adhyāyas.

The main points that are dealt with in this "Bhīshmaparva" are :

(1) Agreement between Pāṇḍavas and Kauravas regarding the rules of warfare to be adhered to.

(2) Bestowing great eye-sight of divine nature to Sañjaya by Śrī Vedavyāsa.

(3) Dharmarājā was afraid of Bhīshmāchārya.

(4) Arjuna extols Durgā Devi and gets her anugraha.

(5) By the anugraha of Śrī Vedavyāsa, Sañjaya got splendid sight of what all are happening on the battle-field at any place and his description of them to the blind King Dhṛtarāshṭra.

(6) **Beginning of Bhagavadgītā.**

(7) Misery mind and confused nature of Arjuna.

(8) Arjuna refuses to wage war.

(9) Śrī Kṛṣṇa did Upadeśa to Arjuna.

(10) Merits of Karmayoga and Jñānayoga.

(11) Reasons for Paramātmā taking avatāra in each Yuga.

(12) Reasons for the four Varṇas.

(13) Definition of a Paṇḍit.

(14) The inner meaning of equality.

(15) Śrī Kṛṣṇa's detailed Upadeśa to Arjuna.

(16) Gist of the adhyāyas of 6,7,8,9 and 10 of Bhagavad-gītā.

(17) Analysis and explanation of Brahman, Ātma-Jñāna, and Karma.

(18) God's mercy in accepting even the smallest offering by devotion.

(19) To show as and example to God, several supreme entities are listed.

(20) Arjuna's prayer before Śrī Kṛṣṇa to see His Viśwa-rūpa.

(21) Special Anugraha by Śrī Kṛṣṇa on Arjuna in showing His Viśwarūpa to him.

(22) Arjuna was terribly jolted in all ways and prayed before Śrī Kṛṣṇa to come back to His original Rūpa.

(23) Doctrine of Bhakti – devotion, being taught by Śrī Kṛṣṇa to Arjuna.

(24) Explanations for Kshetra and Kshetrajña.

(25) Qualities of god-visioned devotee.

(26) The qualities of the three folded category as Satwa, Rājas and Tamas guṇas category.

(27) The qualities of daitya and asuric qualities being taught by Śrī Kṛṣṇa.

(28) Explanation of the triple type qualities, Karmas, Tapas, food articles etc., are all explained.

(29) What is meant by 'Sacrifice'.

(30) Ways and means to come out of sins.

(31) Beginning war – Dharmarājā going to the side of Kauravas without any weapons.

(32) Dharmarājā seeking permission of Bhīshmāchārya, Droṇāchārya, Kṛpāchārya for starting the war.

(33) Dharmarājā asking the means and ways to defeat Bhīshmāchārya and others with them.

(34) Efforts of Śrī Kṛṣṇa to change the mind of Karṇa.

(35) Account of the first 4 days war.

(36) Pāṇḍavas were puzzled at the war done by Bhīsh-māchārya.

(37) Dharmarājā collapsed by mind.

(38) Doubts of Duryodhana.

(39) By seeing the vigilance of Bhīshmāchārya to wage war, Śrī Kṛṣṇa Himself took weapons in His hands and started to battle.

(40) Arjuna stopped Śrī Kṛṣṇa and then Arjuna exhibited great bravery.

(41) Mental worry of the blind King Dhṛtarāshṭra in seeing the side of Kauravas always going down.

(42) Bhīshmāchārya gave consolation to Duryodhana.

(43) For Karṇa to wage war, restricions were placed.

(44) Determination of Bhīshmāchārya.

(45) Description of wars / battles.

(46) Anger of Śrī Kṛṣṇa Paramātmā.

(47) Arjuna's assurance.

(48) Mental agitation of Dharmarājā is not able to tolerate the battle conducted by Bhīshmāchārya.

(49) Consolation of Śrī Kṛṣṇa to Dharmarājā.

(50) Dharmarājā decided to get clue from Bhīshmāchārya himself to defeat him.

(51) Bhīshmāchārya told to place Śikhaṇḍi before him and then to battle with him.

(52) Bad dreams of Droṇāchārya.

(53) Bhīshmāchārya understood that his time for the worldly life was coming to an end.

(54) Fall of Bhīshmāchārya.

(55) Bhīshmāchārya was resting on the arrow-bed and Arjuna provided water to him in that position itself.

(56) Again Bhīshmāchārya suggested to Duryodhana to go in for peace and compromise with Pāṇḍavas.

(57) Karṇa's arrival to Bhīshmāchārya to get his blessings.

(58) Bhīshmāchārya's appreciation of Karṇa.

etc. etc. etc.

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7. द्रोणपर्व – Droṇaparva

In this 7th Parva, there are 203 adhyāyas.

The main points that are dealt with in this "Droṇaparva" are :

(1) Karṇa getting anugraha from Bhīshmāchārya again.

(2) Duryodhana questioned as to whom should be appointed as army chief for which Karṇa suggested "Droṇāchārya" to take that position.

(3) Duryodhana requested Droṇāchārya, the army chief to catch hold of Dharmarājā with life and to hand over to him.

(4) Droṇāchārya accepted the request of Duryodhana and waged a fierceful battle.

(5) Droṇāchārya gave suggestions to eliminate Arjuna from near Dharmarājā.

(6) Accepting the suggestions of Droṇāchārya the brothers callled "Saṁsaptakas" with their army diversing Arjuna to a different place.

(7) Droṇāchārya killed Satyajit who took the burden of safeguarding Dharmarājā.

(8) Fierceful battle by Bhagadatta.

(9) The astra left by that Bhagadatta was taken by Lord Śrī Kṛṣṇa.

(10) Fall of Bhagadatta.

(11) Beginning of war on the thirteenth day.

(12) Droṇāchārya's arrangement of "Padmavyūha".

(13) Dharmarājā entrusted to Abhimanyu, the responsibility of splitting that 'Padmavyūha'.

(14) Abhimanyu broke the Padmavyūha but he was caught inside that arrangement.

(15) Abhimanyu did great heroic warfare but died finally on the battlefield.

(16) When Arjuna returned to the resting camp, heard about the killing of Abhimnyu and got terrible anger and agony.

(17) Pledge taken over by Arjuna to killl Jayadratha before the sunset on the following day who was responsible for Abhimnyu's killing in a brutal way.

(18) Fear of Jayadratha.

(19) Enthusiasm and consolation given by Duryodhana and Droṇāchārya to that fearful Jayadratha.

(20) Śrī Kṛṣṇa had doubts as to whether Arjuna would be able to fulfill his pledge.

(21) Arjuna getting boons from Paramaśiva in dreams.

(22) Śrī Kṛṣṇa's consolation to Dharmarājā.

(23) Beginning of war on the fourteenth day.

(24) Criticism and censure of Duryodhana by the father Dhṛtarāshṭra.

(25) Rejection of Sañjaya over the view of Dhṛtarāshṭra.

(26) Arjuna trying to escape from Droṇāchārya instead of attacking him.

(27) Droṇāchārya gives a shield of special type to Duryodhana.

(28) The astras armed by Arjuna were not able to shatter the shield of Duryodhana.

(29) Bravery of Sātyaki.

(30) Śrī Bhīmasena went for help Arjuna.

(31) War between Śrī Bhīmasena and Karṇa.

(32) Death and killing of several brothers of Duryodhana.

(33) War between Sātyaki and Bhūrīśvara.

(34) Sātyaki was caught by Bhūrīśvara, but Arjuna cuts off hands of that Bhūriśrava.

(35) Sātyaki cuts off the head of Bhūrīśvara when he fell down.

(36) Arjuna attempting to do away with Jayadratha.

(37) Karṇa reached Sātyaki, Kṛṣṇa informed that proper time has not approached to close Karṇa.

(38) Bravery of Karṇa.

(39) Śrī Kṛṣṇa made a feeling as though the sun disappeared.

(40) Killing of Jayadratha.

(41) Ghaṭotkacha was alive who was believed to be dead.

(42) Lighting the lamps, war started at the night.

(43) Again the battle between Ghaṭotkacha and Aśwatthāmā.

(44) Droṇa's great war.

(45) Karṇa's great war.

(46) Confusion and instability on the part of Dharmarājā.

(47) Arjuna wished to fight with Karṇa but was stopped by Śrī Kṛṣṇa.

(48) Ghaṭotkacha was sent to fight with Karṇa.

(49) Karṇa releases the Śakti-ayudha reserved by him for Arjuna, on Ghaṭotkacha.

(50) Fall and death of Ghaṭotkacha.

(51) Grief by Pāṇḍavas. Kṛṣṇa's happiness at his death.

(52) Great and fierce war between Droṇa and Arjuna.

(53) Duryodhana's Virakti, while waging war with his friend Sātyaki.

(54) Śrī Kṛṣṇa decides to get over Droṇāchārya by tricks and intelligence.

(55) Śrī Bhīmasena kills an elephant by name 'Aśwatthāma'.

(56) First Śrī Bhīmasena and then again Dharmarājā telling Droṇāchārya that "Aśwatthāmā is dead".

(57) Criticism by Śrī Bhīmasena of Droṇāchārya.

(58) Droṇāchārya sat in penance by leaving all the astras.

(59) Dṛshṭadyumna cuts off the head of Droṇāchārya when he sits in meditation.

(60) Aśwatthāmā loses balance out of anger when he heard about the killing of his father.

(61) Pledge by Aśwatthāmāchārya.

(62) Criticism by Arjuna of Dṛshṭadyumna for his cowardice and acting in an indecent way.

(63) Śrī Bhīmasena speaks against Arjuna.

(64) Dṛshṭadyumna analyses Arjuna.

(65) Sātyaki was unable to tolerate the speech of Dṛshṭadyumna and wanted to kill him.

(66) Sātyaki and Dṛshṭadyumna started to eliminate each other and were so prepared. At that time Sahadeva, Śrī Kṛṣṇa and Dharmarājā all pacified both of them.

(67) 'Nārāyaṇa-astra' being released by Aśwatthāmā.

(68) Agony and sufferings by Pāṇḍavas army.

(69) Kṛṣṇa shows the way to redeem Nārāyaṇa astra.

(70) The Āgneya-astra aimed by Aśwatthāmā becomes redundant and useless.

(71) Śrī Vedavyāsa's explanation for Aśwatthāmā who became dejected.

(72) Śrī Vedavyāsa's explanation on the mahimās of Śiva.

(73) Arjuna's seeing the wonderful scene.

etc. etc. etc.

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8. कर्णपर्व – Karṇaparva

In this 8th Parva, there are 101 adhyāyas.

The main points that are dealt with in this "Karṇaparva" are :

(1) As per the suggestions by Aśwatthāmā, Duryodhana made Karṇa as the commander-in-chief of the army.

(2) Karṇa's way of arrangement of the army.

(3) The fight for the 16th day of war.

(4) Before the beginnning of the 17th day of war, Karṇa asked Duryodhana to appoint Śalya as his charioteer.

(5) Śalya's becoming upset over this suggestion and Duryodhana's pacifications and finally Śalya accepting to act as charioteer to Karṇa.

(6) Śalya's criticism over Karṇa to reduce his self-confidence.

(7) Karṇa's declaration about his strength.

(8) The story of a crow by Śalya to Karṇa.

(9) Karṇa reminds himself about weakness.

(10) Karṇa describing about the two curses on him to the charioteer Śalya.

(11) Karṇa tells to him that in case due to those two curses if hurdles are not going to happen, then he would be sure of eliminating Lord Śrī Kṛṣṇa and Arjuna from the world.

(12) Bravery of Karṇa in the war.

(13) Victory of Karṇa over Dharmarājā.

(15) Śrī Bhīmasena revenges towards Karṇa.

(16) Śrī Bhīmasena wishes to kill Karṇa, but Karṇa was prevented by Śalya and was saved.

(17) Śrī Bhīmasena kills some of the brothers of Duryodhana.

(18) Again war between Karṇa and Śrī Bhīmasena.

(19) Victory of Arjuna over Saṁsaptakas.

(20) Aśwatthāmā wins over Dharmarājā.

(21) Bravery of Duryodhana and his waging war.

(22) Karṇa single handed, did great war against Pāṇḍavas.

(23) Arjuna's victory over Aśwatthāmā.

(24) Pāṇḍya's great hight and finally killed by Aśwatthāmā.

(25) War between Dṛshṭadyumna and Aśwatthāmā.

(26) Dṛshṭadyumna was fully defeated by Aśwatthāmā.

(27) Arjuna saved Dṛshṭadyumna. Arjuna's victory over Aśwatthāmā.

(28) Great loss on the side of Pāṇḍavas due to the extra-ordinary fight by Karṇa.

(29) Karṇa defeats Śikhaṇḍi.

(30) Karṇa leaves the astra called "Bhārgava", due to this many, many of Pāṇḍava's army was shattered and killed.

(31) Arjuna was terribly upset.

(32) On the suggestion of Śrī Kṛṣṇa, both Arjuna and Śrī Kṛṣṇa met Dharmarājā at the retiring tent.

(33) Dharmarājā congratulates Arjuna thinking that he has killed Karṇa.

(34) Arjuna's intimation to Dharmarājā that still Karṇa is alive.

(35) On hearing this, Dharmarājā heavily criticises Arjuna from several angles.

(36) Dharmarājā censured as well as his pet bow-Gāṇḍīva.

(37) Due to this criticism, Arjuna lost balance and wanted to killl Dharmarājā.

(38) Śrī Kṛṣṇa prevented him from doing so and narrated two stories and saved Dharmarājā as well as Arjuna.

(39) Śrī Kṛṣṇa balances Arjuna to keep up his pledge and also protects Dharmarājā and Śrī Kṛṣṇa explains that self-praise is equal to suicide.

(40) Following Śrī Kṛṣṇa's advice, Arjuna censures Dharmarājā.

(41) To clear off that sin, Arjuna makes self-praise of him.

(42) Dharmarājā wanted to go to the forest when he was defamed by Arjuna.

(43) Śrī Kṛṣṇa interfered and brought relationship affection between the two brothers.

(44) Arjuna's pledge to killl Karṇa and blessings by Dharmarājā to Arjuna.

(45) Śrī Kṛṣṇa did Arjuna to prepare for the war between him and Karṇa.

(46) Heroic war by Karṇa.

(47) Zeal created by Śalya to Karṇa.

(48) War between Duśśāsana and Śrī Bhīma.

(49) Śrī Bhīmasena killed Duśśāsana and then drank his blood as his pledge.

(50) Arjuna killed the son of Karṇa.

(51) Arjuna and Karṇa face each other to battle.

etc. etc. etc.

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9. शल्यपर्व – Śalyaparva

In this 9th Parva, there are 66 adhyāyas and there are 3,684 verses :

The main points that are dealt with in the "Śalyaparva" are :

(1) On the 17th day of the battle, in the night, Kṛpāchārya approached Duryodhana and requesteed him to stop the battle and to compromise and have peace with Pāṇḍavas.

(2) But Duryodhana did not adhere to the opinion of Kṛpāchārya and rejected the suggestion made for peace.

(3) Duryodhana declared that it would be better to die in the war and this was appreciated and approved by all.

(4) As per the opinion of Aśwatthāmāchārya, Duryodhana made Śalya as the army Chief.

(5) Lord Śrī Kṛṣṇa told Dharmarājā that it was his duty to defeat Śalya.

(6) Fierce battle took place between Pāṇḍava's army and balance army of Kauravas.

(7) Great heroic fight by Śalya.

(8) Dharmarājā kills Śalya.

(9) Fierce war by Duryodhana.

(10) Śakuni and his son were defeated in the war and were also killed in the battle.

(11) The Kauravas army was reduces to the position of four only, namely :

(i) Duryodhana, (ii) Kṛtavarmā, (iii) Kṛpa, and (iv) Aśwatthāmā.

(12) Duryodhana was heavily injured and hid himself inside water grave.

(13) From Sañjaya, it was learnt about the place of Duryodhana, by the three Aśwatthāmā, Kṛpa and Kṛtavarma and they approached him.

(14) These three requested and induced Duryodhana to come out of water tank and wage war.

(15) Duryodhana informed them that he needed rest for a day.

(16) This was witnessed by some hunters and they intimated the news to Śrī Bhīmasena.

(17) Then Pāṇḍavas reached the water tank and invited Duryodhana for the fight.

(18) Dharmarājā's offer to Duryodhana to choose any one amongst them.

(19) Lord Śrī Kṛṣṇa's anger over Dharmarājā's offer.

(20) Śrī Bhīmasena and Duryodhana stood each against the other to have Gadā war.

(21) Balarāma reached the spot of battle between Śrī Bhīmasena and Duryodhana.

(22) Saying by Śrī Lord Śrī Kṛṣṇa that without adopting adhārmic modes, Śrī Bhīmasena cannot win Duryodhana in the Gadā battle.

(23) Arjuna reminded to Śrī Bhīmasena by putting on his thighs, when reminded so by Lord Śrī Kṛṣṇa.

(24) Śrī Bhīmasena rits on the thighs of Duryodhana and makes him to fall.

(25) Disgust and criticism of Balarāma over Śrī Bhīmasena's adhārmic way of war.

(26) Balarāma wished to kill Śrī Bhīmasena.

(27) Lord Śrī Kṛṣṇa prevented Balarāma from doing so and gave explanations and consolations to him.

(28) Out of utter disgust, Balarāma left from there to Dwārakā city.

(29) Duryodhana heavily censured Lord Śrī Kṛṣṇa with ugly words.

(30) Duryodhana alleged that himself and his chiefs were killed by adhārmic ways only due to Śrī Kṛṣṇa.

(31) Śrī Kṛṣṇa replied that all happened only to the henious sins committed by Druyodhana earlier.

(32) Again Duryodhana censured Śrī Kṛṣṇa and Pāṇḍavas and asserted that he would attain "Vīraswarga".

(33) Devatās, Siddhas and others honoured Duryodhana.

(34) Śrī Kṛṣṇa was defamed.

(35) Śrī Kṛṣṇa leaving to Hastināpura to bring down the anger of Gāndhārī, at the request of Dharmarājā.

(36) Śrī Kṛṣṇa consoled Gāndhārī and Dhṛtarāshṭra.

(37) Śrī Kṛṣṇa felt that Aśwatthāmā had planned that night for great havoc in Pāṇḍavas army.

(38) Duryodhana through Sañjaya and other messengers sent news to his parents.

(39) Meeting of Aśwatthāmā, Kṛpa and Kṛtavarmā of Duryodhana.

(40) Seeing the position and fate of Duryodhana, Aśwatthāmā gained very great anger.

(41) Appointment of Aśwatthāmā as the army chief by Duryodhana.

(42) This Śalyaparva has three sub-parvas :

(i) शल्यवधपर्व – 1 to 27 adhyāyas.

(ii) हुदप्रवेशपर्व – 28 to 55 adhyāyas.

(iii) गदायुद्ध पर्व – 56 to 66 adhyāyas.

etc etc etc.

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10. सौप्तिकपर्व – Sauptikaparva

In the 10th Parva, ther are 18 adhyāyas, and there are 815 verses.

The main points that are dealt with, in the "Sauptikaparva" are :

(1) Sañjaya continued the description.

(2) Dhṛtarāshṭra did not agree with the Pāṇḍavas to take the kingdom and for him to live under him.

(3) Sañjaya described about the entry into the same forest by Kṛpāchārya, Kṛtavarmā and Aśwatthāmāchārya.

(4) Aśwatthāmā seeing, under the banian tree when they took rest, about an owl killing many crows in the night. The entire crow family was destroyed by the owl.

(5) On seeing the owl, Aśwatthāmā also coming to the conclusion that he should repeat the same procedure with Pāṇḍavas at night, when they are asleep in the tent.

(6) Kṛpāchārya's effots to stop Aśwatthāmā from such adhārmic acts.

(7) Kṛpāchārya advised that battle should be waged only in the morning, during day time and victory should be gained. But Kṛpāchārya's mission failed and Aśwatthāma did slaughter that night itself.

Śrīmad Āchārya in the Mahābhārata Tātparya Nirṇaya under the 28th adhyāya deals with the stories and incidents in brief of :-

(i) शल्यपर्व – 9th Parva – Śalyaparva.

(ii) सौप्तिकपर्व – 10th Parva – Sauptikaparva.

(iii) स्त्रीपर्व – 11th Parva – Strīparva.

(iv) शान्तिपर्व – 12th Parva – Śāntiparva. (beginning)

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11. स्त्रीपर्व – Strīparva

In the 11th Parva, there are 27 adhyāyas and there are 807 verses.

The main points that are dealt with in this 'Strīparva' are :

(1) Efforts made by Sañjaya, in order to remove the miseries of Dhṛtarāshṭra.

(2) Vidura's teachings about the tatwas relating to life.

(3) Great story narrated by Vidura that human beings are not prepared to leave off worldly pleasures even though they are subjected to great dangers.

(4) This Parva has three sub-parvas also.

(i) जलप्रदानिकपर्व – 1 to 15 adhyāyas.

(ii) स्त्रीविलापपर्व – 16 to 25 adhyāyas.

(iii) श्राद्धपर्व – 26 to 27 adhyāyas.

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12. शान्तिपर्व – Śāntiparva

In the 12th Parva, there are 375 adhyāyas.

The main points that are dealt with in this "Shāntiparva" are :

(1) Final rituals were done for those who laid down their life in the war.

(2) Many ṛshis met Dharmarājā.

(3) Dharmarājā left the kingdom and expressed his desire to leave for the forest.

(4) All the other Pāṇḍavas, namely, Śrī Bhīmasena, Arjuna, Nakula, Sahadeva including Draupadī held discussions with Dharmarājā and contended that it would be better to reign the kingdom though simply retiring to the forest as a monk.

etc. etc. etc.

Śrīmad Āchārya has covered this 'Shāntiparva' matters also in Mahābhārata Tātparya Nirṇaya in the 29th Adhyāya in 63 verses.

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13. अनुशासनपर्व – Anuśāsanaparva

In this 13th Parva, there are 274 (two hudred seventy four) adhyāyas and there are 11,112 verses.

The main points that are dealt with in this "Anuśāsana-parva" are :

(1) Dharmarājā regrets very much that he was responsible for all tortures and horrors that happened in the war.

(2) Śrī Bhīshmāchārya consoles him and says that Dharmarāja is not liable for all those happenings.

(3) Śrī Bhīshmāchārya also explains by quoting an old history in this regard.

(4) Śrī Bhīshmāchārya explains the riddle as to whether God's grace or human efforts, as the primary one.

(5) Śrī Bhīshmāchārya narrates the story of parrot to explain the magnimity of the person who behaves with reliance etc.

Śrīmad Āchārya explains the issues of this Anuśāsanaparva in Mahābhārata Tatprya Nirṇaya in the 29th Adhyāya in 63 verses.

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14. आश्वमेधिकपर्व – Āśwamedhikaparva

In this 14th Parva, there are 118 (one hundered eightteen) adhyāyas and there are 4545 verses.

The main points that are dealt with in this "Āśwamedhikaparva" are :

(1) Dharmarājā was totally immersed in the sea of misery after final rituals were done to Bhīshmāchārya.

(2) Śrī Kṛṣṇa and others consoled Dharmarājā.

(3) Śrī Vedavyāsa suggested to Dharmarājā to perform Aśwamedhayāga.

(4) Śrī Kṛṣṇa explaining the quint essence of Bhagavadgītā again to Arjuna.

(5) Śrī Kṛṣṇa's return to Dwārakā after taking leave with Pāṇḍavas.

(6) Meeting of Sage Udaṅkar in the desert by Śrī Kṛṣṇa.

(7) Anger by the sage Udaṅkar and Lord Śrī Kṛṣṇa's explanations thereon.

(8) Bestowing boon on Udaṅkar by Śrī Kṛṣṇa and Udaṅkar's experience later.

There are three sub-parvas in this Parva.

(i) अश्वमेधपर्व – 1 to 16 adhyāyas.

(ii) अणुगीतापर्व – 17 to 95 adhyāyas.

(iii) वैष्णवधर्मपर्व – 96 to 118 adhyāyas.

Śrīmad Āchārya deals with this "Āśwamedhikaparva" in the 30th adhyāya of Mahābhārata Tātparya Nirṇaya in 180 verses.

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15. आश्रमवासिकपर्व – Āśramavāsikaparva

In this 15th Parva, ther are 41 (forty one) adhyāyas and there are 1,100 verses.

The main points that are covered in this "Āśramavāsikaparva" are :

(1) The regime of Dharmarājā as the King.

(2) Pāṇḍavas treated the King Dhṛtarāshṭra with all respect and regard.

(3) But Śrī Bhīmasena alone did not so treated his paternal uncle.

(4) Desire of the blind King Dhṛtarāshṭra to leave for forest to do Tapas.

(5) Dharmarājā did not approve the desire of Dhṛtarāshṭra, but Bhagawān Śrī Vedavyāsa consoled Dharmarājā.

(6) Dhṛtarāshṭra's speech to the citizens and ventilation of his desire to them.

(7) Citizens praised the regime of Duryodhana.

This Parva has 3 sub-Parvas in it :

(i) आश्रमवासिकपर्व – 1 to 30 adhyāyas.

(ii) पुत्रदर्शनपर्व – 31 to 38 adhyāyas.

(iii) नारदागमनपर्व – 39 to 41 adhyāyas.

Śrīmad Āchārya deals with the matters of this 15th Parva, in Mahābhārata Tātparya Nirṇaya in 31st adhyāya in 78 verses.

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16. मौसलपर्व – Mousalaparva

In this 16th Parva, there are 9 (nine) adhyāyas and there are 301 verses.

The main points that are covered in this Mousalaparva are :

(1) The persons under "Vṛshṇikula" had the curse of Mahā-ṛshis and so they were subjected to curses of them.

(2) Sātyaki and Kṛtavarmā started for mutual discussion and finally ended in great quarell and fight, and finally it destroyed the entire claw.

(3) Separation of life of Balarāma.

(4) Śrī Kṛṣṇa being killed by a hunter.

(5) Women of Vrishṇikula being protected by Arjuna and taken back safely.

(6) When attacked by thieves, the strength of Arjuna went down and his ability got tainted.

(7) Śrī Vedavyāsa's teaching about the power of Kāla and explanation thereon.

(8) Śrīmad Āchārya deals the matters of this Parva, in the final 32nd adhyāya of Mahābhārata Tātparya Nirṇaya, in 182 verses of which the first 53 verses relates to this "Mousalaparva".

This "Mousala" means "Iron-rod". This reminds about many many yādavas dying by beating each other with iron rod. This is the main incident in this parva and so named like this.

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17. महाप्रस्थानिकपर्व - Mahāprasthānikaparva.

In this 17th Parva, there are 3 (three) adhyāyas and there are 111 verses.

The main points that are covered in this "Mahāprasthānikaparva" are :

(1) King Dharmarājā and his brothers leaving the country, along with Draupadī.

(2) A dog also follows them behind.

(3) Gradually one by one Draupadī, Sahadeva, Nakula, Arjuna and Śrī Bhīmasena fall of on the Earth.

(4) Reasons that are explained by King Dharmarājā for such fall by them.

(5) Dharmarājā refuses to reach heavens leaving behind the dog.

(6) Dharmadeva appearing before and praising Dharmarāja at that time.

(7) Refusal by Dhrmarāja to stay on in the Swarga, since he did not find his brothers and Draupadī there.

Śrīmad Āchārya deals the matters of this Parva, in the final 32nd adhyāya of Mahābhārata Tātparya Nirṇaya in 182 verses, only starting from the verse 54th and ending with 90th verse.

* * *

18. स्वर्गारोहणपर्व – Swargārohaṇaparva

In this 18th Parva, there are 5 (five) adhyāyas and there are 232 verses.

The main points that are covered in this "Swargārohaṇa-parva are :

(1) Dharmarājā saw Duryodhana in Swarga with splendour.

(2) Brothers of Dharmarājā were seen in the Naraka and Dharmarājā was totally astonished.

(3) Devendra and Dharmadeva gave explanations for these situations.

(4) For all of them good destiny was obtained.

(5) Explanations of the positions obtained by them.

(6) Explanations of the positions obtained by reading Mahābhārata, told by Sūtapurāṇika.

(7) Conclusion of Mahābhārata Kathā.

Śrīmad Āchārya deals these matters of this Parva, in the final 32nd adhyāya of Mahābhārata Tātparya Nirṇaya, in 182 verses.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री ह्यवदन मध्वेश पाहि ॥

महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः

Massive Help by Madhvāchārya to understand Mahābhārata

चतुर्थः भागः – Part IV

महाभारतम्

1. आदिपर्व – Ādiparva.

अध्यायः – 206

तेषां तु द्रौपदीं दृष्ट्वा सर्वषामर्पिततैजसाम् ।
सम्प्रमथ्येन्द्रियग्रामं प्रादुरासीन्मनोभवः ॥ १३ ॥

काम्यं हि रूपं पाञ्चाल्या विधान्नाविहितं स्वयम् ।
बभूवाधिकमन्याभ्यः सर्वभूतमनोहरम् ॥ १४ ॥

Arjuna told Dharmarājā that he has to decide the issue of Droupadī marrying the five Pāṇḍavas in a such way to keep up the reputation of Drupada and Pāṇḍava Kula.

After Arjuna spoke like this, the Pāṇḍava brothers all saw Droupdī, by her beauty, all were covered. Their look itself made

it clear that they are all affected by love and passion towards her. Dharmarājā also understood their minds by seeing their faces.

महाभारततात्पर्यनिर्णयः

अध्यायः - 19

प्रामादिकं च वचनं न मृषा तयोक्तं
प्रायो हि तेन कथमेतदिति स्म चिन्ता ।
तेषां बभूव वसुदेवसुतो हरिश्च
तत्राजगाम परमेण हि सौहृदेन ॥ १४३ ॥

Whatever was told by mother Kuntī even by mistake does not become false.

When that is the case, how could it be possible now for the five of us to marry and have one Draupadī as our wife. Like this there was anxiety in the minds of Pāṇḍavas.

At that time in the night, son of Vasudeva, Lord Śrī Kṛṣṇa arrived there at the house of the potter where Pāṇḍavas were staying.

This is the truth and there is no question of Kāma etc. for them to marry Draupadī. Pāṇḍavas are very sacred. Pāṇḍavas told their mother Kuntī that they had received Bhikshā for which the mother told that all of them could eat the same.

Then Kuntī saw the girl Draupadī alongwith Śrī Bhīma-sena. Such is the position.

* * *

महाभारतम्

1. आदिपर्व - Ādiparva.

अध्यायः - **215**

Śloka 5

व्यास उवाच— Śrī Vedavyāsa said :

नायं विधिः मानुषाणां विवाहे
देवा ह्येते द्रौपदी चापि लक्ष्मीः ।
प्राक्कर्मणः सुकृतात्पाण्डवानां
पञ्चानां भार्या देवदेवप्रसादात् ॥ ५ ॥

Śloka 6

तेषामेवायं विहितः स्याद्विवाहो
यथा ह्येष द्रौपदीपाण्डवानाम् ।
अन्येषां नृणां योषितां च
न धर्मः स्यान्मानवोक्तो नरेन्द्र ॥ ६ ॥

Śloka 10

एवं उक्त्वा धर्मराजं भीमादीनप्यभाषत ।
क्रमेण पुरुषव्याघ्राः पाणिं गृह्णन्तु पाणिभिः ॥ १० ॥

Human beings - women should not marry like this of more than one husband. Pāṇḍavas are Deva-kumāras and Droupadī is the Aṁśa of Mahālakshmī. Already Paramaśiva has stipulated that she should marry all the five. By all these, such events have happened. For human beings this would not be a dhārmic act at all.

Then Dharmarājā, Bhīma, Arjuna, Nakula and Sahadeva married her - Draupadī in order.

महाभारततात्पर्यनिर्णयः

अध्यायः – 19

Śloka 155

एषां स्त्रियश्च निखिला अपि चैकदेहाः
पुत्री तवैव न ततोऽत्र विरुद्धता हि ।
इत्युक्तवत्यपि तदा द्रुपदश्चकार
संवादिनीं न धियमेनमथाह कृष्णः ॥ १५५ ॥

Śrī Vedavyāsa said :

The wives of the five Indras namely (1) Yama, (2) Vāyu, (3) Purandara, (4) Nastyam and (5) Tasram, who are respectively (1) Śyāmalā, (2) Bhāratī Devi, (3) Śachī Devi, (4) Ushā Devi, all the four, with one body, are born as the daughter of you, Drupada. Therefore giving in marriage the respective women to their respective husbands would not be an adhārmic act.

Śyāmalā Devi	–	to Yama.
Bhāratī Devi	–	to Bhīmasena.
Sachī Devi	–	to Arjuna.
Ushā Devi	–	to Nakula and Sahadeva (Aświnī Kumāras).

Then Śrī Vedavyāsa did anugraha to the King Drupada with good spiritual eyes and he saw in heaven the clear position. This is the truth, Draupadī is not Mahālakshmī, There is no curse of Rudra to these pāṇḍavas.

An interim doubt :

To the readers after this explanation, there is a possibility of an interim doubt being cropped up. This Nakula and Sahadeva

are two and how can they marry one 'Ushā' in their Mūla-rūpa Aświnīkumāras.

Śrīmad Āchārya in Tātparya Nirṇaya, 12-124 says :

सदाऽवियोगौ दिविजेषु दस्रौ
न चैतयोर्नामभेदः क्वचिद्धि ।
एका भार्या सैतयोरप्युषा हि
तदाऽऽयातः सकृदावर्तनाद्वौ ॥ १२४ ॥

Among the devatās, Aświnī devatās never got separated between themselves. For them also, there is no separate individual names. For them, there is only one wife called "Ushā".

Therefore the mantra about them, even if recited once, both would appear. Like this Mādrī analysed and thought over and called these Aświnī Kumāras, by reciting the Mantra once.

Subtle facts :

(1) Ashwini Kumāras are only one soul, but not two souls.

(2) That is why, they are the presiding deity for the nose. Nose is only one but has two holes. It is one Indriya only.

(3) They are one soul living in two bodies.(साशंसरु only)

(4) One is called as 'Nasatya' – (Nakula) and the other is called 'Tastaram – (Sahadeva).

(5) Actually they are not two different distinct souls. In such case, having one wife as Ushā would be prōper.

(6) Brahma (Chaturmukha) is having four heads. (But he is only one soul with four heads. They are four different jīvas).

(7) Similarly Ādi-śesha has 1000 heads. But he is only one soul. But in all the heads, there are eyes, tongue etc. etc., that one soul only resides.

(8) Subrahmaṇya called 'Ārmuga' has 6 faces but he is only one soul.

(9) Like this, the twins Aświnī devatās are only one Jīva, having two bodies. This is easily possible for the devatās. So one wife Ushā is very much proper.

(Even in the world sometimes two children are born with joint, when the joint is operated one is dead and other is alive. Because in the former, there is no soul / heart and so on. This is not the case of twins where there are actually two separate souls).

* * *

महाभारतम्

1. आदिपर्व – Ādiparva.

अध्यायः – 218

Śloka 48

तमापतन्तं दृष्ट्वैव महाबाहुर्धनुर्धरः ।
कर्णोऽस्त्रविदुषां श्रेष्ठो वारयामास सायकैः ॥ ४८ ॥

Śloka 49

स तेनाभिहतः पार्थोवासनिर्वज्रसन्निमान् ।
त्रीन्शरान्संदधे कृद्धो वधात्क्रुद्धस्य पाण्डवः ॥ ४९ ॥

Śloka 50

तैः शरैराहतं कर्णं ध्वजयष्टिमुपाश्रितम् ।
अपोवाह रथाच्चाशु सूतः परपुरञ्जयम् ॥ ५० ॥

Śloka 51

ततः पराजिते कर्णे धार्तराष्ट्रान्महाभयम् ।
विवेश समुद्रग्रांश्च पाण्डवान् प्रसमीक्ष्य तु ॥ ५१ ॥

After the Swayaṁvara of Draupadī was over, Duryodhana and Karṇa were very much offended by the result that they lost Draupadī for Duryodhana.

On behalf of Duryodhana, Karṇa commanded the army. For Pāṇḍavas, the army of Drupada joined. There was a great war berween the two armies. One was unable to judge that who would win and both were balanced equally.

The astras left by Karṇa made Arjuna to suffer a lot. At that time, Arjuna released a special arrow, which attacked Karṇa by three arrows. Karṇa just leaved due to that hit. The charioteer of Karṇa saw this happening to his master. Thinking that this would bring disaster to Karṇa, the charioteer himself took a voluntary decision and drew the chariot away from the battle field. Seeing this, the army of Duryodhana was totally shaken and confused. Little by little, they retreated back. Duryodhana and his army men became mentally very much depressed and returned back to Hastināpura.

महाभारततात्पर्यनिर्णयः

अध्यायः - 19

Śloka 168

चित्रे हते समर आशु सचित्रकेतौ
धावत्सु सैनिकवरेषु च पार्षतस्य ।
पार्था रथैरभिययुर्धृतचापबाणा
वैचित्रवीर्यतनयान् रविसूनुयुक्तान् ॥ १६८ ॥

In the war, the army of Duryodhana killed two sons of Drupadarāja by name Chitrarāja and Chitraketurāja. Due to this, army chiefs of the Drupada army ran away from the battle field.

Then Pāṇḍavas took the chariots and arrows with them and mounted on the chariots and came before Karṇa and Duryodhana and others for battle.

Śloka 169

तैः तेषु पञ्चसु समं प्रतियोधयत्सु
भूरिश्रवास्सरविजो विरथं चकार ।
शक्रात्मजं तदनु पर्वतसन्निकाशं
दोर्भ्यां तु मारुतिरुरुं तरुमुद्बबर्ह ॥ १६९ ॥

When the Pañcha Pāṇḍavas started fighting with Duryodhana and others, Bhūriśravas joining with Karṇa destroyed the chariot of Arjuna.

Then Bhīmasena plucked up a tree which was like a mountain, out of his two hands.

Śloka 170

आयान्तमीक्ष्य तरुहस्तमिमं समीर-
सूनुं सुयोधनमुखा निखिलास्सकर्णाः ।
भूरिश्रवाश्शकुनिभूरिजयद्रथाश्च
सर्वेऽपि दुद्रुवुरथो विविशुः पुरं स्वम् ॥ १७० ॥

On seeing Śrī Bhīmasena with the huge tree in hand, Duryodhana and others including Karṇa, Śakuni, Bhūriśravas and others ran away from the battle field. Then they all straight away reached their city Hastināpura.

This is the truth. The fear for running away is only due to Śrī Bhīmasena.

* * *

महाभारतम्

3. वनपर्व - Vanaparva

अध्यायः - 269

जग्राह तामुत्तरवस्त्रदेशे
जयद्रथस्तं समवाक्षिपत् सा ।
तथा समाक्षिप्ततनुः स पापः
पपात शाखीव निवृत्तमूलः ॥ २५ ॥

Jayadratha came to the forest for hunting and on the way stopped at Draupadī's āśrama. Seeing that Pāṇḍavas were absent, he asked Draupadī to marry him and come to Sindhu Rājya. Draupadī refused and told about the strength of Pāṇḍavas and warned him.

Then that Jayadratha caught hold of her upper cloth and dragged it. Then he fell down in that process, like a branch falling from a tree that sinner fell down.

महाभारततात्पर्यनिर्णयः

अध्यायः – 22

व्रजन्विवाहार्थमसौ निशाम्य
कृष्णां कोटिं प्रेषयित्वैव काश्यम् ।
आयाहि मामित्यवदत्सुपाप-
स्तया निरस्तो जगृहे करे च ॥ ३९३ ॥

Jayadratha was starting to Salvadeśa for marriage, but saw Draupadī on the way. Then he asked his friend Koṭirāja of Kāśi, to inform her to come and join him. When Draupadī rejected and censured him, this Jayadratha caught hold of her hands. When Draupadī released her hands, that sinner Jayadratha fell down quickly on the Earth. This is the truth.

* * *

महाभारतम्

3. वनपर्व – Vanaparva

अध्यायः – 273

Then Pāṇḍavas came there and there was a fight between Jayadratha and Pāṇḍavas. He lost the chariot and started running. But Śrī Bhīmasena caught hold of him.

ततः एनं विचेष्टन्तं बद्ध्वा पार्थो वृकोदरः ।
रथमारोपयामास विसंज्ञं पांसुकुण्ठितम् ॥ १४ ॥

ततस्तं रथमास्थाय भीमः पार्थानुगस्तदा ।
अभ्येत्याश्रममध्यस्थं अभ्यगच्छत् युधिष्ठिरम् ॥ १५ ॥

दर्शयामास भीमः तु तदवस्थं जयद्रथम् ।
तं राजा प्राहसद् दृष्ट्वा मुच्यतामिति चाब्रवीत् ॥ १६ ॥

Then Śrī Bhīmasena caught hold of that wicked Jayadratha and brought in the chariot with all dust etc. on his body.

Śrī Bhīmasena brought him before his elder brother Dharmarājā. Śrī Bhīmasena showed the state of Jayadratha by keeping in the middle of the Āśrama. Then Dharmarājā said to Bhīmasena to leave him off from the fold, by seeing his seizure.

महाभारततात्पर्यनिर्णयः

अध्यायः – 22

दासो द्रौपद्या अहमित्येव वाक्ये
तेनैवोक्ते भीमसेनोऽप्यमुञ्चत् ।
स व्रीळितोऽवाग्वदनो ययौ वनं
पार्थाश्च तत्रोषुरतिप्रमोदिनः ॥ ४०१ ॥

Śrī Bhīmasena kicked him by legs. By this blow, he was greatly affected by pains and Śrī Bhīmasena caught hold of him. Śrī Bhīmasena saw that Jayadratha fell at the feet of Draupadī and he threw him at her feet. Dharmaputra saw that Jayadratha was left off. But Śrī Bhīmasena left him off, only after his saying that he was the servant of Draupadī. Then that King Jayadratha who is the chief of Sindhudeśa, head down in shame and went inside the forest.

* * *

महाभारतम्

3. वनपर्व – Vanaparva

अध्यायः – 180

Śrī Bhīmasena went for hunting in the forest called "Dwaitavana". There he was surrounded by a great python.

स तेजस्वी तथा तेन भुजगेन वशीकृतः ।
विस्फुरन् शनकैः भीमः न शशाक विचेष्टितुम् ॥ ३० ॥

That Bhīmasena was hound by that python. Bhīmasena was unable to come out of its slutches.

नागायुतसमप्राणः सिंहस्कन्धो महाभुजः ।
गृहीतो व्यजहात् सत्त्वं वरदानविमोहितः ॥ ३१ ॥

स हि प्रयत्नमकरोत् तीव्रमात्मविमोक्षणे ।
न चैनमशकद् वीरः कथञ्चित् प्रतिबाधितुम् ॥ ३२ ॥

Śrī Bhīmasena was surprised at the strength of the python. Śrī Bhīmasena had the strength of 10,000 elephants. But he was defeated by that python. Bhīmasena tried with all efforts to come out of its fold, but he could not do so.

अध्यायः – 181

स भीमसेनस्तेजस्वी तदा सर्पवशं गतः ।
चिन्तयामास सर्पस्य वीर्यमत्यद्भुतं महत् ॥ १ ॥

उवाच च महासर्पे कामया ब्रूहि पन्नग ।
कस्त्वं भो भुजगश्रेष्ठ किं मया च करिष्यसि ॥ २ ॥

पाण्डवो भीमसेनोऽहं धर्मराजादनन्तरः ।
नागायुतसमप्राणस्त्वया नीतः कथं वशम् ॥ ३ ॥

Śrī Bhīmasena who had so much strength like that of 10,000 elephants was surprised when he was caught so. Śrī Bhīmasena asked the python as to who he was ? Why he was doing like this on him ? Śrī Bhīmasena, told that he was the son of Pāṇḍu Mahārāj and was born after Dharmarājā.

Then Dharmarājā seeing many bad omens, arrived at the forest and saw the position of his younger brother. He then asked the snake :

देवो वा यदि वा दैत्य उरगो वा भवान् यदि ।
सत्यं सर्प वचो ब्रूहि पृच्छति त्वां युधिष्ठिरः ॥ ९ ॥

किमर्थं च त्वया ग्रस्तो भीमसेनो भुजङ्गम ।
किमाहृत्य विदित्वा वा प्रीतिस्ते स्यात् भुजङ्गम ॥ १० ॥

Dharmarājā asked the snake as to who he was ? whether a devatā, or a daitya or a snake. Please tell the truth, like this he asked.

Further Dharmarājā asked that, for what reason he caught hold of Bhīmasena ?

By what reason, it would release him from clutches ?

Then the serpent told about it, that he was Nahusha Rājā ancestors of Pāṇḍavas and due to the curses of Agastya, it became a python. The redemption for it would be when the questions put by it, are properly and fully answered.

प्रश्नानुच्चरितानद्य व्याहरिष्यसि चेन्मम ।
अथ पश्चात् विमोक्ष्यामि भ्रातरं ते वृकोदरम् ॥ १७ ॥

Afterwards, your brother Bhīmasena would be released by me ! so said the python.

Then many questions were put to Dharmarājā by the snake and he answered all of them. Then the snake got a divine body and flew in the Vimāna and left Bhīmasena, who along with his brother returned to Āśrama.

युधिष्ठिरोऽपि धर्मात्मा भ्रात्रा भीमेन सङ्गतः ।
धौम्येन सहितः श्रीमानाश्रमं पुनरागमत् ॥ ४८ ॥

महाभारततात्पर्यनिर्णयः

अध्यायः – 22

"Nahusha Upākhyāna" is dealt with in detail. Nahusha became haughty and asked Agastya and other sages to carry his Vimāna. At that time, Agastya thought that he should not enjoy Śachī Devi and so put a question to him, as to vedas are authoritative or not ?

वेदप्रामाण्यविषये पृष्टो नेत्याह मूढधीः ॥ ३५२ ॥

That foolish Nahusha, out of haughtiness replied that vedas were not authoritative. Then Agastya replied :

प्रमाणमिति तेनोक्ते शिरस्येनं पदाहनत् ॥

तदा भृगुं तस्य जटासु लीनं
कदाऽपि तस्याक्षिपथं पञ्च न यातम् ।
आविश्य कञ्चप्रभवश्शशाप
व्रजाशु पापाजगरत्वमेव ॥ ३५२ ॥

When Agastya replied that vedas are authoritative, this Nahusha kicked by his leg on his head. In the Jaṭā of Agastya, the divine sage Bhṛgu was not visible to Nahusha. In that Bhṛgu, Chaturmukha Brahma was there and he cursed that King Nahusha.

षष्ठे काले यस्त्वयाऽऽसादितः स्यात्
स ते वशं यातु बलाधिकोऽपि ।
यदा गृहीतं पुरुषं निहन्तुं न
शक्ष्यसे यदि स त्वद्गृहीतः ॥ ३५४ ॥

शक्तोऽपि नात्मानमभिप्रमोचयेत्
तदा अस्य स्यात्त्वतपोऽग्र्यं बलं च ।

सर्वदेवमुनीनां यत्तपस्त्वां समुपाश्रितम् ।
तच्च सर्वं तमेवैति नात्र कार्या विचारणा ॥ ३५५ ॥

यदा प्रश्नांस्त्वदीयांश्च कश्चित् परिहरिष्यति
दिवङ्गताऽसि च तदा विसृज्याजगरीं तनुम् ॥ ३५६ ॥

स्मृतिश्च मत्प्रसादेन सर्वदा ते भविष्यति ।
भृगुदेहगतेनैवं शप्तः कमलयोनिना ॥ ३५७ ॥

Oh! sinner, let you become a python quickly. The day has eight divisions. In that, in the sixth division, you will be circling a person, who is far far stronger than you.

Even though his strength is far supreme, still he would be bound to you. You are also not going to try to kill him at that time. Further the person who will be caught will have all capacity and strength to escape, but still he will not do that. At that time, all your Tapas and your strength would be transferred to him. All the Tapas of supreme ṛshis and human beings available in you, would get transferred to him. There is nothing to think over or feel doubtful.

Further for the questions that you put forward and when answers are given by a human being, then at that time, you

would be released from the body of this python state and would reach Swarga. Further by the blessings of me (Chaturmukha Brahma) you would be remembering always about your past births.

When the curse was like this, Nahusha fell on the Earth as python.

Then Śrīmad Āchārya analyses the position as to why Śrī Bhīmasena didn't answer the question himself ? He could have answered for all the questions. It would have been far better than Dharmarājā's answers.

Śrīmad Āchārya observes :

विद्योपजीवनं धर्मो विप्राणामपि नो यतः ।
किमुत क्षत्रियस्येति जानन्नपि वृकोदरः ॥ ३७१ ॥

Though Bhīmasena knew all the replies for the questions put forward by the python, he did not reply because,

(1) For brahmins, it is not correct and worth while to live upon their Vidyā. The Vidyā should not converted so, to earn livelihood.

(2) When it is so for brahmin, more so it applies to Kshatriyas forcibly. So also Kshatriya did not want to escape by his Vidyā by answering to that python.

तत्प्रश्नपरिहारेण नात्ममोक्षं समैच्छत ।
अयतन्तमपि ह्येनं चालनायापि नाशकत् ॥ ३७२ ॥

So by Vidyā, one should not make livelihood or escape. So, Śrī Bhīmasena knew all the replies but did not want to escape and live by that Vidyā and so he did not answer.

Further,

(1) A Sevā should be provided for Dharmarājā to Bhīmasena, by this.

(2) The curse by Chaturmukha Brahma should be honoured and so Bhīmasena did not try to escape.

(3) As a fact, when the snake was encircling and binding Bhīma, it was losing strength and was becoming unconscious.

(4) The wicked souls should think Bhīma was caught by the snake and Dharmarājā relieved him.

Whereas the truth is different, as stated above.

* * *

महाभारतम्

3. वनपर्व – Vanaparva

अध्यायः – 263

दुर्वासः क्रोधजे वह्नौ पतिताः पाण्डुनन्दनाः ।
स्वैरेव ते महापापैः गता वै दुस्तरं तमः ॥ २६ ॥

Duryodhana wished to do some kind of harm to Pāṇḍavas who were in the forest. He did not allow them to be in peace there also. While he was thinking so, sage Durvāsa entered the palace and Duryodhana, Karṇa and others extended greatest hospitality to the sage. Then the sage satisfied and said to Duryodhana to ask for boons.

Duryodhana requested Durvāsa that he should visit Pāṇḍavas with all his śishyas after Pāṇḍavas and Draupadī had

completed their Bhojana. Their idea was that then Durvāsa could not be fed, since Akshayapātra would not give food till the next day. So the sage would get anger and would curse Pāṇḍavas who would be burnt in the anger – fire.

अध्यायः – 264

ततः कदाचित् दूर्वासाः सुखासीनांस्तु पाण्डवान् ।
भुक्त्वा चावस्थितां कृष्णां ज्ञात्वा तस्मिन् वने मुनिः ॥ १ ॥

Accordingly the sage went to the forest and met Dharmarājā and other Pāṇḍavas after they and Draupadī had finished their meals.

मनसा चिन्तयामास कृष्णं कंसनिषूदनम् ॥ ७ ॥

Draupadī was unable to do anything and was confused. So she thought of Lord Śrī Kṛṣṇa at that time in her mind.

She prayed as :

कृष्ण कृष्ण महाबाहो देवकीनन्दनाह्वय ।
वासुदेव जगन्नाथ प्रणतार्तिविनाशन ॥ ८ ॥

Draupadī extolled Lord Śrī Kṛṣṇa in various ways as above.

एवं स्तुतस्तदा देवः कृष्णया भक्तवत्सलः ।
द्रौपद्याः सङ्कटं ज्ञात्वा देवदेवो जगत्पतिः ॥ १६ ॥

When praised so by Draupadī, Lord Śrī Kṛṣṇa saw the situation of Draupadī and came there.

ततस्तामब्रवीत्कृष्णः क्षुधितोऽस्मि भृशातुरः ।
शीघ्रं भोजय मां कृष्णे पश्चात् सर्वं करिष्यसि ॥ १९ ॥

At that time, Śrī Kṛṣṇa told that he was very hungry and asked for some food from her and said other matters can be discussed later, when Draupadī came to place the predicaments at that time.

निशम्य तद्वचः कृष्णा लज्जिता वाक्यमब्रवीत् ।
स्थाल्यां भास्करदत्तायामन्नं मद्भोजनावधि ॥ २० ॥

Hearing this, Draupadī felt highly delicate, because, the Akshayapātrā granted by Sūrya can give food, only till Draupadī finishes her food. At that time Draupadī had finished her meals also.

इति निर्बन्धतः स्थालीमानाय्य स यदूद्वहः ।
स्थाल्याः कण्ठेऽथ संलग्नं शाकान्नं वीक्ष्य केशवः ॥ २३ ॥

Śrī Kṛṣṇa was not satisfied with the reply and so he asked Draupadī to bring the vessel. In the vessel at the neck portion, Śrī Kṛṣṇa saw a particle of Anna and a leaf piece. Śrī Kṛṣṇa took them and ate. Then He said that the hunger was over.

Durvāsa and his disciples who had gone for bath found their bellies were becoming full and would not take even a drop of water further.

When Śrī Bhīmasena came there to invite them for food, they had left the place.

Pāṇḍavas became peaceful that they had been exonerated from the curses of Durvāsa.

महाभारततात्पर्यनिर्णयः

(1) This work is silent totally concerning this incident.

(2) If it had happened really, definitely Śrīmad Āchārya would have mentioned at least by one Śloka. This is

so because it involves Draupadī and speaks of her inability to handle the situation.

(3) Further in Śrīmad Bhāgavatam as per the reading of Advaita and Srīdharīya school it can be seen that a Śloka 1-15-11 appear as under :

यो न जुगोप वन एत्य दुरन्त कृच्छ्राद्
दुर्वाससोऽरिरचितादयुताग्रभुग् यः ।
शाकान्नशिष्टमुपयुज्य यतस्त्रिलोकीं
तृप्ताममंस्त सलिले विनिमग्नसङ्घः ॥ ११ ॥

This is one of the ślokas from the mouth of Arjuna expressing grief after Śrī Kṛṣṇa disappeared from worldly vision. Arjuna said :

"During our exile, Durvāsa-muni, who eats with his 10,000 disciples intrigued with our enemies to put us in dangerous trouble. At that time, He, Lord Kṛṣṇa, simply by accepting the remnant of food saved us. Thus, the assembly of munis, while bathing in the river, felt sumptuously fed and all the three worlds were also satisfied.

But this śloka is taken up in the traditional Bhāgavatam followed by Śrī Vijayadhwaja Mahān and this śloka is not found in Śrī Yādavārya and Śrī Satyadharma commentaries.

This humble author with great caution, and subject to further investigation submits the following :

(1) This is a major incident from several angles and Śrīmad Āchārya would not have simply neglected, if it had happened. So the benefit can be given that this did not take place.

(2) Traditional Bhāgavatam, as per Vijayadhwaja Mahān and others do not accept this verse in their commentaries.

(3) Further there is one logic in Vedantic school. When the same Devatā appears in two forms / rūpas, and that Devatā being by nature a devotee of Lord Śrī Kṛṣṇa, will not be allowed to do harm in both rūpas. The doctrine of "एधमानद्विट् " – Balancing of sādhanas have to by remembered.

For example, few cases are cited here.

Devendra	**Devendra**
came as Vāli and did injustice to Śrī Rāma and Śrī Hanumān.	But the same Devendra re-sided in the idol of Sītā and did yeomen sevā to Paramātmā.
Yama-dharmarāja	**Yama-dharmarāja**
As Yudhishṭhira did faults and blunders towards Śrī Kṛṣṇa and over Pāṇḍavas.	As Vidura acted splendidly well and had all justice and balance of mind and was highly devoted to Śrī Kṛṣṇa and Pāṇḍavas.
Lord Rudra	**Lord Rudra**
As Aśwatthāmā did great injustice to Pāṇḍavas by joining with Kauravas.	Sage Durvāsa, so can do only positive devotion to Śrī Kṛṣṇa. In the case of Aṁbarīsha, he only acted so, so as to bring the glories of Chakra, and to show that he was inferior to Chaturmukha Brahma and

Paramātmā. He served to bring the mahimās of Viṣṇu Bhakta as a sevā to Viṣṇu.

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महाभारतम्

5. उद्योगपर्व – Udyogaparva

अध्यायः – 7

बलदेव उवाच— After getting the huge army from Śrī Kṛṣṇa, then Duryodhana proceeded to Balarāma and reported what all happened there at Dwārakā. Then Balarāma said :

विदितं ते नरव्याघ्र सर्वं भवितुमर्हति ।
यन्मयोक्तं विराटस्य पुरा वैवाहिके तदा ॥ २८ ॥

निगृह्योक्तो हृषीकेशस्त्वदर्थे कुरुनन्दन ।
मया सम्बन्धकं तुल्यमिति राजन् पुनः पुनः ॥ २९ ॥

न च तद्वाक्यमुक्तं वै केशवं प्रत्यपद्यत ।
न चाहमुत्सहे कृष्णं विना स्थातुमपि क्षणम् ॥ ३० ॥

नाहं सहायः पार्थस्य नापि दुर्योधनस्य वै ।
इति मे निश्चिता बुद्धिः वासुदेवमवेक्ष्य ह ॥ ३१ ॥

गच्छ युध्यस्व धर्मेण क्षात्रेण पुरुषर्षभ ॥ ३२ ॥

(1) Duryodhana! you know my mind regarding this war and the peace..

(2) I have no partiality on the Pāṇḍavas' side or on Kauravas' side.

(3) Though I have told Śrī Kṛṣṇa that we should be impartial, still He has not accepted my advice.

(4) But I cannot live in separation of Śrī Kṛṣṇa.

(5) So I tell you, that I would not support Pāṇḍavas and this I assure to you.

(6) Duryodhana you have taken birth in the family which would be praised by all the kings, proceed and wage war as per Dharma Kshatriya system.

महाभारततात्पर्यनिर्णयः

अध्यायः – 24

दुर्योधनो ययौ रामं स भयात् केशवस्य तम् ।
न साहाय्यं करोमीति प्राह तत्स्नेहवानपि ॥ २३ ॥

Balarāma had affection towards Duryodhana. Balarāma said that he would not do help to him, due to the fear of Śrī Kṛṣṇa.

This is the truthful position, because in Upaplavya village in the Sabhā, Balarāma heavily supported Duryodhana in a most biased and partial way. Balarāma was attacked by Sātyaki, in the presence of Śrī Kṛṣṇa, because of his unwarranted immoral and illegal partiality to Duryodhana. This is the truth.

* * *

महाभारतम्

5. उद्योगपर्व – Udyogaparva

अध्यायः – 73, 74, 75 & 76

These four adhyāyas viz, 73, 74, 75, and 76 in Udyoga-parva, deal with the discussion between Śrī Kṛṣṇa and Śrī Bhīmasena, before the Lord started to Hastināpura as an emissary to meet the King Dhṛtarāshṭra. (23 + 23 + 18 + 20) 84 ślokas are there and summary and substance is given here.

अध्यायः – 73

भीम उवाच— Bhīma said :

यथा यथैव शान्तिः स्यात् कुरूणां मधुसूदन ।
तथा तथैव भाषेथा मा स्म युद्धेन भीषयेः ॥ १ ॥

अमर्षी जातसंरम्भः श्रेयोद्वेषी महामनाः ।
नोग्रं दुर्योधनो वाच्यः साम्नैवैनं समाचरेः ॥ २ ॥

Oh! Kṛṣṇa, when you go to Hastināpura as an ambassador, please speak in such a way that would bring peace of mind. Duyodhana is always a short tempered person. Easily he would agitate and would devolop enmity. Therefore with him, let not harsh language be used and please speak with him as softly as possible.

अपि दुर्योधनं कृष्ण सर्वे वयमधश्वराः ।
नीचैर्भूत्वानुयास्यामो मा स्म नो भरतानशन् ॥ २० ॥

Further we are ready to follow Duryodhana's path. This view of mind may be told in the Sabhā at Hastināpura. See that there is Unanimity and consensus between brothers. See that we live in peace.

भ्रातृणामस्तु सौभ्रात्रं धार्तराष्ट्रः प्रशाम्यताम् ॥ २२ ॥

अहमेतद् ब्रवीम्येवं राजा चैव प्रशंसति ।
अर्जुनो नैव युद्धार्थी भूयसी हि दयार्जुने ॥ २३ ॥

Dharmarājā also aspires this result only. In my opinion, Arjuna also does not wish for the war.

Like this, Śrī Bhīmasena submitted to Lord Śrī Kṛṣṇa.

अध्यायः – 74

एतत् श्रुत्वा महाबाहुः केशवः प्रहसन्निव ।
अभूतपूर्वं भीमस्य मार्दवोपहितं वचः ॥ १ ॥

गिरेरिव लघुत्वं तच्छीतत्त्वमिव पावके ।
मत्वा रामानुजः शौरिः शार्ङ्गधन्वा वृकोदरम् ॥ २ ॥

Lord Śrī Kṛṣṇa on hearing this, was astonished with surprise. Śrī Kṛṣṇa felt as though the fire itself has become very cool. Then Śrī Kṛṣṇa spoke certain words just like the wind which aggravates the fire.

अहो नाशंससे किञ्चित् पुंस्त्वं क्लीब इवात्मनि ।
कश्मलेनाभिपन्नोऽसि तेन ते विकृतं मनः ॥ १७ ॥

Śrī Kṛṣṇa said :

Bhīmasena, you took a pledge to kill Duryodhana in Gadā-yuddha. Now you talk like this. It is a utter suprise. You have got fear now. This is my opinion. You have become a coward. Your mind is troubling with fear. You have forgotten your power as a male Kshatriya and you behave like Napumsaka. Change your mind.

स दृष्ट्वा स्वानि कर्माणि कुले जन्म च भारत ।
उत्तिष्ठस्व विषादं मा कृथा वीर स्थिरो भव ॥ २२ ॥

Like this, there is total disparity in the minds of Śrī Kṛṣṇa and Śrī Bhīmasena.

Śrī Bhīmasena acting against the opinion of Śrī Kṛṣṇa and Śrī Kṛṣṇa censuring him, are all very clear. But the real truth over this situation can be found only in Tātparya Nirṇaya.

महाभारततात्पर्यनिर्णयः

अध्यायः – 24

नास्मन्निमित्तं नाशः स्यात् कुलस्यापि वयं कुलम् ।
रक्षितुं धार्तराष्ट्रस्य भवेमाधश्वरा इति ॥ ५१ ॥

इच्छताऽप्यखिलान् हन्तुं धार्तराष्ट्रान् दृढात्मना ।
भीमेनोक्तो वासुदेवो लोकसङ्ग्रहणेच्छया ॥ ५२ ॥

वधं तेषां धर्ममेव लोके ख्यापयितुं हरिः ।
आक्षिपन्निव भीमं तं युद्धाय प्रेरयद्दृढम् ॥ ५३ ॥

अभिप्रायं केशवस्य जानन् भीमो निजे बलम् ।
राज्ञां मध्येऽवदत्तच्च कृष्णो ह्यधिकमेव हि ॥ ५४ ॥

यत्किञ्चात्मनि कल्याणं सम्भावयसि पाण्डव ।
सहस्रगुणमप्येतत्त्वयि सम्भावयाम्यहम् ॥ ५५ ॥

शशंस सत्यैस्सद्वाक्यै राज्ञां मध्ये प्रकाशयन् ।
वधं कुरूणां सद्धर्मं गुणान्भीमस्य चामितान् ॥ ५६ ॥

नित्यमेकमनस्कौ तावपि केशवमारुती ।
एवं लोकस्य संवादहेतोस्संवादमक्रताम् ॥ ५७ ॥

Śrī Bhīmasena said : Oh! Kṛṣṇa, let not this Kula be destroyed for the sake of us. For the purposes of saving the Kula, we are prepared to serve as servants of Kauravas. Like this, Bhīmasena (Who was interested only in killing all the sons of Dhṛtarāshṭra,) said for the protection of the world.

Then Śrī Kṛṣṇa raised His voice and spoke to Śrī Bhīmasena as though criticising and censuring him. Śrī Kṛṣṇa told Duryodhana to wage war which is the prime and dhārmic duty under the situation.

Then Śrī Bhīmasena having understood the mind of Śrī Kṛṣṇa, explained about his strength in the midst of the kings in the Sabhā. Śrī Kṛṣṇa explained to all the kings and others, that killing of Duryodhana and others was the most dhārmic act. Śrī Kṛṣṇa praised the great strength of Bhīmasena to all of them.

Śrī Kṛṣṇa and Śrī Bhīmasena have always had single and concurrent mind only, and there is absolute consensus-ad-idem (concurrence of mind) between the two. Śrī Kṛṣṇa will not differ from Śrī Bhīmasena; So also, Śrī Bhīmasena will not differ from Śrī Kṛṣṇa. This drama and dialogue they exhibited only for the sake of the citizens and other kings there, and to settle the doubts in the minds of ordinary people.

Śrī Bhīmasena will not act against Śrī Kṛṣṇa at any time by mind, Vāk and by activities. For example, the marriage of Śrī Bhīmasena with Hiḍimbī can be seen. When Śrī Vedavyāsa told so, Śrī Bhīmasena never even asked any questions or showed any dis-satisfacion at all and married her happily though originally when Dharmarājā and Kuntī pleaded so, Śrī Bhīmasena did not consider their requests. Devotees who are conversant with a work of sacred nature called "Madhvavijaya" may be

aware about the conversation between Śrī Vedavyāsa and Śrī Madhvāchārya over "Brahmasūrtrabhāshya". They discussed as though there was difference of opinion between them, when as a fact, ther was no iota of differnce. They discussed so, only to highlight the mahimās of 'Para-vidyā' – 'Brahmasūtras'.

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महाभारतम्

5. उद्योगपर्व – Udyogaparva

अध्यायः – 7

कृष्ण उवाच— Śrī Kṛṣṇa said :

Both Arjuna and Duryodhana reached Dwārakā to get help from Śrī Kṛṣṇa, for the war. At that time, Śrī Kṛṣṇa acted as though He was sleeping. Śrī Kṛṣṇa got up and told that He had seen Duryodhana later but saw Arjuna first. But Duryodhana reached first was also not denied. So Śrī Kṛṣṇa told that He would help both by two offers. The one being that, He was to be in the war without weapons. Another was that all gopālakas who are in plenty would be with all weapons. Arjuna naturally agreed for the first offer and Duryodhana was happy in accepting the huge army of gopālakas. Śrī Kṛṣṇa, while describing about His gopālakas said :

मत्संहननतुल्यानां गोपानामर्बुदं महत् ।
नारायणाः इति ख्याताः सर्वे सङ्गामयोधिनः ॥ १६ ॥

"They are called as Nārāyaṇas. They all have Śakti like ME and are brave. They are too many and uncountable in number. None can approach them face to face in the war".

महाभारततात्पर्यनिर्णयः

अध्यायः – 24

इत्युक्ते फल्गुनः कृष्णं वव्रे तद्भक्तिमान्यतः ॥ २० ॥

When Śrī Kṛṣṇa told like this, giving two alternatives, that Arjuna, who was a great devotee of Śrī Kṛṣṇa, wanted Śrī Kṛṣṇa without weapons to be on Pāṇḍava's side.

अन्यस्तत्राभक्तिमत्वात् वव्रे गोपान्प्रयुध्यतः ।
पार्थानामेव साहाय्यं करिष्यन्नपि केशवः ॥ २१ ॥

तस्याभक्तिं दर्शयितुं चक्रे समवदीश्वरः ।
ततः पार्थेन सहितः पाण्डवान् केशवो ययौ ॥ २२ ॥

Since Duryodhana had prejudice against Śrī Kṛṣṇa, he accepted the sons of Śrī Kṛṣṇa who were called as "Nārāyaṇas", and that gopālakas crowd was also accepted by him.

Śrī Kṛṣṇa in order to help the Pāṇḍavas and also to bring out the contempt and prejudice of Duryodhana towards Him, said that though there is none equal to Him at any time, still said that the gopālaka crowd is equal to Him. Then Śrī Kṛṣṇa joining Arjuna, reached Pāṇḍavas. This is the crux of the statement of Śrī Kṛṣṇa.

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महाभारतम्

8. कर्णपर्व – Karṇaparva

अध्यायः – 23

Karṇa assured Duryodhana that victory would be achieved and that he would be able to win Arjuna provided "Śalya" acts as his charioteer.

So, when Karṇa told like this, Duryodhana went near Śalya and said that there were only nine persons who were worth mentioning and on them Kaurava army's strength stood. They were

(1) Bhīshma,	(2) Droṇa,	(3) Kṛpāchārya,
(4) Karṇa,	(5) Śalya,	(6) Kṛtavarmā,
(7) Śakuni,	(8) Aśwatthāmā,	(9) Duryodhana.

So he requested Śalya to act as charioteer to Karṇa, so that Kauravas will be able to win and stand against Arjuna and Kṛṣṇa boldly.

At this Śalya was much upset and got anger. He criticised Duryodhana as how he can select him to do such a low job of being a charioteer to Sūtaputra – Karṇa.

सञ्जय उवाच— Sañjaya said :

दुर्योधनवचः श्रुत्वा शल्यः क्रोधसमन्वितः ।
धार्तराष्ट्रमथोवाच सृक्किणी परिलेलिहन् ॥ ३२ ॥

विशिखां भ्रुकुटिं कृत्वा धुन्वन् हस्तौ पुनः पुनः ।
क्रोधरक्ते महानेत्रे परिवृत्य महाभुजः ॥ ३३ ॥

On hearing the words of Duryodhana, Śalya got great anger. He felt that how Duryodhana can demand him to do such a low job ? He said that he never expected from Duryodhana such a treatment. How can he, born in a higher caste (Kshatriya) can act as charioteer to that Karṇa. How is it possible to obey Karṇa and drive the chariot as per his orders. Like that, Śalya was very angry and was upset and left the battle field. Then Duryodhana gave several reasons to Śalya and his intention was not to degrade him, but only to uplift him. Duryodhana said :

कर्णो ह्यभ्यधिकः पार्थादस्तैरेव नरर्षभ ।
भवानभ्यधिकः कृष्णादश्वज्ञाने बले तथा ॥ ६७ ॥

Śalya, you are greater than Karṇa. Kṛṣṇa, Arjuna and myself (Duryodhana). None of these are equal to you.

यथाश्वहृदयं वेद वासुदेवो महामनाः ।
द्विगुणं त्वं तथा वेत्सि मद्रराजेश्वरात्मज ॥ ६८ ॥

Duryodhana said, 'Oh! Śalya, you know about the hearts of horses, like Śrī Kṛṣṇa knows. Not only that, you know even double than what Śrī Kṛṣṇa knows and you are son of Madrarājeswara'.

For this Śalya replied :

यन्मां ब्रवीषि गान्धारे मध्ये सैन्यस्य कौरव ।
विशिष्टं देवकीपुत्रात् प्रीतिमानस्म्यहं त्वयि ॥ ६९ ॥

Duryodhana! you have told that I am superior to all of you Kauravas, as well as to Śrī Kṛṣṇa, son of Devakī. If you understand my superiority like this, and feel so, then I shall fulfill your desire.

एष सारथ्यमातिष्ठे राधेयस्य यशस्विनः ॥ ७० ॥

"I shall accept the charioteership to bring glory and fame to Rādheya – Karṇa."

महाभारततात्पर्यनिर्णयः

अध्यायः – 27

The picture and episode relating to Śalya is different in the Nirṇaya work. Ślokas 25, 27 and 33 are given here, to bring the vast difference between the two.

इतीरिते सौत्यकृते स शल्यं
प्रोवाच स क्रुद्ध इवाभवत्तदा ।
दुर्योधनो रथिनस्सारथेस्तु
व्यावर्णयन्नुत्तमतामशामयत् ॥ २५ ॥

When Karṇa requested Duryodhana to appoint Śalya as his charioteer, Duryodhana went to Śalya and requested him to act as charioteer to Karṇa. Then Śalya Rājā exhibited and acted as though he was in anger. Then Duryodhana explained that charioteer should be superior to the one, who sits in the chariot. 'That is why, I told so', so said Duryodhana and pacified Śalya Rājā.

यथा शिवस्य ब्रह्माऽभूत् दहतस्त्रिपुरं पुरा ।
इत्यादिवाक्यैस्संशान्त इव शल्योऽथ सारथिः ॥ २७ ॥

Then Duryodhana explained with some examples, to show that charioteer is superior to the person sitting inside the chariot. Duryodhana cited the cases of Śrī Kṛṣṇa as charioteer and Chaturmukha Brahma as charioteer to Arjuna and Rudra respectively. When Śalya heard such sentences from Duryodhana, **he acted** as though he was satisfied and pacified.

सन्तीत्युक्त्वाऽस्य सारथ्यं चक्रे पार्थहितेप्सया ॥ ३३ ॥

Śalya told Karṇa that, in all countries there are three categories of persons, and did charioteership of Karṇa, **for the welfare and conducive to Arjuna.**

About Śalya, the wide difference between Bhārata and Nirṇaya are so clear and what is stated in Nirṇaya is the truth and is the final word.

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महाभारतम्

8. कर्णपर्व – Karṇaparva

अध्यायः – 12

भीम-अश्वत्थामयोः युद्धम्

Battle between Śrī Bhīmasena and Aśwatthāmā.

तौ परस्परवेगाच्च शराभ्यां च भृशाहतौ ।
निपेततुर्महावीर्यौ रथोपस्थे तयोस्तदा ॥ ४२ ॥

Both Śrī Bhīmasena and Aśwatthāmāchārya fought terribly between them with speedy arrows on either side. Then both of them fell in their respective chariots due to exhaustion.

ततस्तु सारथिर्ज्ञात्वा द्रोणपुत्रमचेतनम् ।
अपोवाह रणाद्राजन् सर्वसैन्यस्य पश्यतः ॥ ४३ ॥

Then the charioteer of Aśwatthāmā (son of Droṇāchārya) saw him like an insentient Jaḍa object and drove the chariot out of the battle field, when all the armies were seeing the scene.

तथैव पाण्डवं राजन् विह्वलन्तं मुहुर्मुहुः ।
अपोवाह रथेनाजौ सारथिः शत्रुतापनम् ॥ ४४ ॥

Likewise, this Pāṇḍava, Śrī Bhīmasena was also again and again became confused and was agitated. So the charioteer took him also from the battle field.

महाभारततात्पर्यनिर्णयः

अध्यायः – 27

पुनश्शरैरेव परस्परं ता-
वयुध्यतां चित्रमलं च सुष्ठु ।

तदा तु भीमस्य शरैः भृशार्दितः
द्रौणिः पपाताशु दृढं विचेतनः ॥ १० ॥

Again they two, namely Śrī Bhīmasena and Aśwatthāmā fought between them with severe arrows in a strong and fierceful way. At that time, Aśwatthāmā was very much affected by the arrows of Śrī Bhīmasena and became exhausted and became unconscious also, and fell down in the chariot.

भीमश्च विह्वलतनुस्स तु किञ्चिदेव
पूर्वं गते गुरुसुते प्रययौ क्षणेन ।
निर्धूतयुद्धश्रम आत्तधन्वा
योद्धुं गजौघं प्रतिनादिताशः ॥ ११ ॥

Śrī Bhīmasena though was attacked by the vast flow of arrows of Aśwatthāmā, had no strain or exhaustion in the battle. He became to a negligent extent shaken because of the fact that Aśwatthāmā was the Guruputra. Bhīmasena stood having bow in his hands when Aśwatthāmā left the battle. He roared like lion and rebound sounds were heard from all the 10 directions, and entered elephant herd of Kauravas and started destroying the same.

(भीमश्च विह्वलतनुः स तु किञ्चिदेव इत्यत्र गुरुसुते गते = दृढतर-मूर्छागते सति)

The difference and contradiction between Mahābhārata and Nirṇaya can be seen.

(1) Aśwatthāmā alone fell unconscious.

(2) He was taken out of the battle field by his charioteer.

(3) Śrī Bhīmasena never fell unconscious. He was never exhausted by the battle. He continued the fight, even after departure of Aśwatthāmā, immediately to a large extent in smashing the elepahants of Kaurava army.

This is the truth. What was stated in Bhārata is a clear mistake, to degrade Śrī Bhīmasena.

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महाभारतम्

8. कर्णपर्व – Karṇaparva

अध्यायः – 87

Śrī Bhīmasena and drinking the blood of Duśśāsana.

कण्ठे समाक्रम्य च वेपमानं
कृत्वाऽनुरूपं परमं सुघोरम् ।
कालान्तकाभ्यां सदृशं तदानीं
विदार्य वक्षश्च महारथस्य ॥ २९ ॥

On hearing the haughty words of the asura Duśśāsana, Śrī Bhīmasena broke his hand. Then he was killed by pressing his neck by legs. Then the chest of Duśśāsana was broken and the blood which came out of it, was started to be drunk by Bhīmasena.

दुःशासनस्य रिपुशासनस्य
उद्धृत्यवक्षः पतितस्य भूमौ ।
ततोऽपिबच्छोणितमस्य कोष्णम्
आस्वाद्य चास्वाद्य च वीक्षमाणः ॥ ३० ॥

क्रुद्धः प्रहृष्टो निजगाद वाक्यं
स्तन्यस्य मातुः पयसोऽमृतस्य ।
माध्वीकजस्येव रसस्य तस्य
मधोश्च पानाघवकस्य पानात् ॥ ३१ ॥

The blood of the enemy is very tasty one. Milk of the mother, honey, sweet food, Amṛta of the devas, are all tasteful. But the blood of the enemy is more tatsy than all these.

एवं ब्रुवाणं पुनराद्रवन्त-
मास्वाद्य रक्तं तमतिप्रहृष्टम् ।
ये भीमसेनं ददृशुस्तदानीं
भयेन तेऽपि व्यथिता निपेतुः ॥ ३३ ॥

Like this, Śrī Bhīmasena was speaking and he patted his two shoulders, and was dancing in the battle field. Persons who saw Śrī Bhīmasena drinking the blood of Duśśāsana, fell down unconscious on the ground.

ये तत्र भीमं रुधिरं पिबन्तं
दुःशासनस्य ददृशुः प्रपन्नाः ।
नायं मनुष्यस्त्विति भाषमाणाः
सर्वेऽपलायन्त भवाभिपन्नाः ॥ ३५ ॥

Many soldiers who could not tolerate this scene, actually shut their eyes, and ran away from there. Many wept and loudly cried out of fear when they saw this scene. Śrī Bhīmasena was drinking the blood of Duśśāsana and was laughing in a mighty way; and people who saw Śrī Bhīmasena said that he was not a human being and left that place.

अध्यायः - 88

सञ्जय उवाच - Sañjaya said :

स पीत्वा रुधिरं तस्य चरणौ गृह्य भारत ।
इत्युच्चैर्वचनं प्राह प्रतिनृसन् वृकोदरः ॥ १ ॥

एष ते रुधिरं तीव्रं पिबामि पुरुषादवत् ।
वेददानीं सुसंरब्धः पुनर्गौरिति गौरिति ॥ २ ॥

Śrī Bhīmasena was with full haughty zeal and was drenched with the blood of Duśśāsana. He was happy in having fulfilled his pledge that he would drink the blood of Duśśāsana.

So he was uncontrollable and dancing with rūpa of anger, fierce as the rūpa. Karṇa became terribly afraid seeing this.

* * *

महाभारततात्पर्यनिर्णयः

अध्यायः - 27

वाक्सायकांश्चास्य पुरा समर्पितान्
संस्मारयामास पुनःपुनर्भृशम् ।
दन्तान्तरं न प्रविवेश तस्य
रक्तं ह्यपेयं पुरुषस्य जानतः ॥ १४९ ॥

At that time Duśśāsana's eyes were rolling due to the strokes given by Śrī Bhīmasena. Śrī Bhīmasena brought to his mind, the vast atrocities of Duśśāsana in pulling the hairs of Draupadī and words spoken by him at that time which were like sharp arrows.

The blood of human being are not fit to be drunk. Knowing this, Śrī Bhīmasena did not drink the blood and it never entered even inside the teeth.

तथाऽपि शत्रुप्रतिभीषणाय
पपाविवास्वाद्य पुनः पुनर्भृशम् ।
स्मरन्नृसिंहं भगवन्तमीश्वरं
स मन्युसूक्तं च ददर्श भक्त्या ॥ १५० ॥

When this is the actual fact, still Śrī Bhīmasena in order to create panic in the minds of the enemies, he acted as though he was being drinking the blood again and again.

Śrī Bhīmasena brought to his mind specially Lord Narasiṁharūpa at that time. He also pronounced the Vedic Mantra which tells about Narasiṁharūpa as "Yaste Manyo" (यस्ते मन्यो).

"यस्ते मन्यो" इत्यतो नारसिंहं
सोमं तस्मै चार्पयच्छोणिताख्यम् ।
युद्धाख्ययज्ञे सोमबुध्यारिवक्ष
इहेति साम्ना गदया विभिन्दन् ॥ १५१ ॥

In the battle which is a Yajña, the chests of Duśśāsana was treated as 'Somalatā'. This chest was split by the Sāmaveda Mantra 'इह'. The blood coming out of it, has been treated as 'Somarasa' and was submitted to Paramātmā Śrī Narasiṁha by Śrī Bhīmasena.

इति ब्रुवाणः पुनरेव रक्तं
पपौ सुधां देववरो यथा दिवि ।
पुनश्च सप्राणममुं विसृज्य
नदन्ननर्तारिबले निरायुधः ॥ १५४ ॥

Śrī Bhīmasena, just like Devendra drinking nectar in Swarga, drank the blood of Duśśāsana again and again. Here 'पपौ' has been rightly commented by Śrī Venkaṭabhaṭṭa commentary as 'पपौ इव' in par with śloka 149. Again Śrī Bhīmasena left off Duśśāsana who was with little life and roared like a lion without weapons in the battle field and danced in the midst of enemy's army and bringing great fear to them. Even Karṇa's bow and arrows slipped and fell down due to fear and trembled in him.

द्रौणिर्विहायैनमपाजगाम
दूरं तदा भीमसेनो जगाद ।
पीतस्सोमो युद्धयज्ञे मयाऽद्य
वध्यः पशुर्मे हरये सुयोधनः ॥ १५८ ॥

Aśwatthāmāchārya left Bhīmasena and went to a far off place. At that time, Śrī Bhīmasena said that in the battle of Yajña, the Somarasa represented by the blood of Duśśāsana, was drunk by me. This I did to please Lord Śrī Hari. Now I have to kill the Paśu - Duryodhana, in the battle - Yajña.

From this, it would be very clear that :

(1) Śrī Bhīmasena did not drink the blood of Duśśāsana actually.

(2) He acted as though he was drinking the blood in order to create panic in the minds of his enemies.

(3) The whole episode is treated as Yajña and only 'अनुसन्धान' was made like that, but not actually blood was drunk. Mahābhārata has to be rejected as a whole on this issue, which has been inserted and interpolated to defame Jīvottama, Śrī Vāyu, who has taken avatāra as "Śrī Bhīmasena".

महाभारतम्

8. कर्णपर्व – Karṇaparva

अध्यायः – 79

Dharmarājā was wounded earlier by the arrows of Karṇa and was taking rest in the tent. In the evening Śrī Kṛṣṇa and Arjuna entered the tent. When Dharmarājā came to know that Karṇa was alive and was not dead, he became very angry with Arjuna. At that time Dharmarājā said :

इमां च वसतिं हित्वा भयात् कर्णेन फल्गुन ।
अहं च भीमसेनश्च माद्रीपुत्रौ च पाण्डवौ ॥ २ ॥

Dharmarājā said : "Arjuna! you are afraid of Karṇa, myself (Dharmarājā), Śrī Bhīmasena, Nakula, Sahadeva and all of us, have been won over by Karṇa".

वासुदेवेन सहिता वयं कर्णेन निर्जिताः ।
पुनरेव वनं गत्वा तपश्चर्यां च कुर्महे ॥
अथवा धार्तराष्ट्राणां परिचर्यां चरामहे ॥ ३ ॥

"Though we are with Śrī Kṛṣṇa, still we are won over by Karṇa. So let me go to forest again with you all, and do Tapas there. Otherwise let us all do the job of servants and slaves to the sons of Dhṛtarāshṭra".

महाभारततात्पर्यनिर्णयः

अध्यायः – 27

No doubt there was a heavy dialogue between Arjuna and Dharmarājā. There was much heat also between them. But these words of Dharmarājā are not true.

As per Nirṇaya, Dharmarājā has spoken exactly different and opposite to this, regarding Śrī Bhīmasena.

अभिवाद्य हनिष्यामि
इत्युक्तः पार्थेन स क्रुधा ।
भृशं विनिन्द्य बीभत्सुं
आह कृष्णाय गाण्डिवम् ॥ ११५ ॥

When Arjuna told that in the future soon, he would kill Karṇa, Dharmarājā was upset and spoke with anger to Arjuna. "You better handover this Gāṇḍīva bow to Śrī Kṛṣṇa".

देहि पुत्रं स राधायाः हनिष्यति न संशयः ।

Then definitely, Śrī Kṛṣṇa would kill that son of Rādhā, viz. Karṇa. There is no doubt in it.

अथ वा भीम एव एनं
निवृत्ते त्वयि पातयेत् ॥ ११६ ॥

अहं तु सूतपुत्रेण
क्लिष्टो मारुतितेजसा ॥ ११७ ॥

Arjuna, "I was too much put to trouble by that son of Sūta, namely Karṇa, but I was saved and protected only by the intelligence and capacity of 'Māruti' – Śrī Bhīmasena".

So the Mahābhārata above is not true statement. Dharmarāja acknowledges that he has been saved by Śrī Bhīmasena from Karṇa and that Śrī Bhīmasena can easily kill Karṇa. This is the truth.

* * *

महाभारतम्

8. कर्णपर्व – Karṇaparva

अध्यायः – 20

In these verses, the description of the battle between Dharmarājā and Duryodhana is narrated.

रथस्थः स तया विद्धो वर्म भित्त्वा स्तनान्तरे ।
भृशं संविग्नहृदयः पपात च मुमोह च ॥ ३३ ॥

Duryodhana was unable to withstand the arrows left by Dharmarājā. He was shatterd and earlier fell down and became unconscious.

नभस्तमाह च ततः प्रतिज्ञामनुपालय ।
नायं वध्यस्तव नृप इत्युक्तः स न्यवर्तत ॥ ३४ ॥

At that time, from the Sky, sounds were heard "This Duryodhana has to be killed by Śrī Bhīmasena only. Dharmarāja, you should not kill him. The pledge made by Śrī Bhīmasena should be maintained by you". On hearing this, Dharmarāja left off Duryodhana without killing and left that place.

ततस्त्वरितमागम्य कृतवर्मा तवात्मजम् ।
प्रत्यपद्यत राजानं निमग्नं व्यसनार्णवे ॥ ३५ ॥

At that time, quickly Kṛtavarmā came there. He saved your son. (Dhṛtarāshṭra's son Duryodhana. Because this is a narration, Sañjaya was giving to the blind King) and took him away from that place.

महाभारततात्पर्यनिर्णयः

अध्यायः – 27

The main situation is narrated by Śrīmad Āchārya in the Adhyāya 27, verses 12, 13 and 14.

तस्मिन् गजान् मर्दयति धार्तराष्ट्रो युधिष्ठिरम् ।
आयाद्युद्धाय तौ युद्धं राजानौ चक्रतुश्चिरम् ॥ १२ ॥

When Śrī Bhīmasena was involved in the destruction of elephants of Kaurava side army, Duryodhana approached towards Dharmarājā for the battle. They fought between themselves for a long duration of hours.

तत्र तं विरथं चक्रे सहसैव युधिष्ठिरः ।
स गदामाददे गुर्वीं भीमोऽभ्यपतद्रदी ॥ १३ ॥

Dharmarājā intelligently made the destruction of the chariot of Duryodhana. At that time, Duryodhana took up in his hands, the mighty and weighty Gadā. **At that time Śrī Bhīmasena also took mighty Gadā in his hands and came near to Duryodhana.**

दृष्ट्वा कृपस्तं स्वरथमारोप्यापययौ ततः ॥ १४ ॥

Kṛtavarmā saw Śrī Bhīmasena with Gadā approaching Duryodhana for the fight. Then that Kṛtavarmā made Duryodhana to sit in his chariot, and took him away from Śrī Bhīmasena to a far off place.

The difference between Mahābhārata and Tātparya Nirṇaya can be seen of the same situation being narrated.

(1) Tātparya Nirṇaya, nothing is mentioned about the fall of Duryodhana and his becoming unconscious.

(2) Nothing is mentioned about Dharmarājā attempting to kill Duryodhana at the time while he was unconscious.

(3) There is no whisper about the 'Aśarīravāṇi' – śabdas from the Sky, preventing him from killing Duryodhana and asking him to save the pledge of Śrī Bhīmasena. (that he would alone kill Duryodhana and all his brothers).

(4) Kṛtavarmā coming and taking him in the chariot is alright and that too wrong mention is made about Duryodhana's losing his chariot, in Bhārata. This necessitated Kṛtavarmā to take him in his chariot, for otherwise, Duryodhana would not board other's chariot.

(5) The main crux of the situation is wrongly narrated in Mahābhārata. So this version is only mutilated. This diminishes the glory of Bhīmasena and hence has to be rejected as interpolation. In fact, such things were done, only to defame and bring down the mahimās of Śrī Kṛṣṇa and Śrī Bhīmasena.

(6) Duryodhana did not become unconscious at all. No doubt, he lost the chariot due to the intelligence of Dharmarājā in smashing that. Then Duryodhana proceeded towards him with a mighty Gadā and he would have smashed Dharmarājā into pieces. **Fortunately for Dharmarājā, all knowing mighty, Śrī Bhīmasena also took Gadā and came near to Duryodhana to challenge him.**

(7) Kṛtavarmā knew that Śrī Bhīmasena will smash Duryodhana with Gadā fight and so he took Duryodhana in his chariot to a far off place and saved Duryodhana.

(8) The aerial voice etc., are all un-authoritative. Where is Dharmarājā and where is Duryodhana, in strength, power etc. ? Duryodhana can kill Dharmarājā very easily with Gadā, but **fortunately by the great Śrī Bhīmasena, Dharmarājā was saved.** This is the **true** situation.

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महाभारतम्

9. शल्यपर्व – Śalyaparva

अध्यायः – 66

आचार्य शीघ्रं कलशं जलपूर्णं समानय ॥ ३७ ॥

स तद्वचनमाज्ञाय राज्ञो ब्राह्मणसत्तमः ।
कलशं पूर्णमादाय राज्ञोऽन्तिकमुपागमत् ॥ ३८ ॥

तमब्रवीत् महाराज पुत्रस्तव विशाम्पते ।
ममाज्ञया द्विजश्रेष्ठ द्रोणपुत्रोऽभिषिच्यताम् ॥

सैनापत्येन भद्रं ते मम चेदिच्छसि प्रियम् ॥ ३९ ॥

द्रौणिं राज्ञो नियोगेन सैनापत्येऽभ्यषेचयत् ॥ ४१ ॥

Aśwatthāmā got terrible anger when he saw Duryodhana on the ground with splitted thighs and was fighting for life. He told that he would take vengeance of Pāṇḍavas at night. Duryodhana was pleased with the words of Aśwatthāmā and wanted him to become the army chief of Kauravas.

He called "Āchārya (Kṛpāchārya) to bring water in full in a pot. Kṛpāchārya also brought Kalaṣa with full of water. Then Duryodhana said, "Kṛpāchārya, I am making this son of Droṇāchārya as the chief of our army. Do Abhisheka to him. Let him adopt Kshatriya dharmas, and be obedient to the King and fight the war. I am now ordering Aśwatthāmā. Let him to be army chief and fight with Pāṇḍavas and fulfill all his desires. Kṛpāchārya as per the desire of Duryodhana did Abhisheka with water on Aśwatthāmā.

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

स दुःखशोकाभिहतो विनिन्द्य
पार्थान् मया भूप किमत्र कार्यम् ॥
इत्याह निष्पाण्डवतां कुरुष्वे-
त्यमुं व्यधात्पांस्वभिषेकिणं नृपः ॥ १२२ ॥

उच्छिद्य सन्ततिं पाण्डोः कृत्वा स्वक्षेत्रसन्ततिम् ।
तया भूरक्षणहृदा सोऽभिषिक्तस्तथेत्यगात् ॥ १२३ ॥

Aśwatthāmā on seeing Duryodhana wept to a large extent and censured Pāṇḍavas heavily. Then he asked as to what he should do now ?

For this, Duryodhana told that he should see that the Paṇḍavas are fully erased. So saying with the dust on the Earth, he did Abhisheka to Aśwatthāmā.

Duryodhana further told him, to beget child through his wife Bhānumatī and destroy the Pāṇḍukula and through that son, to reign the kingdom. With this desire Duryodhana did Abhisheka

by the dusts of the Earth. Aśwatthāmā also accepted the offer and had that dust Paṭṭābhisheka and left the battle field.

This is the true story at this place.

(1) No water was brought by Kṛpāchārya and it was not poured on Aśwatthāmā as per the orders of Duryodhana.

(2) Duryodhana himself did Abhisheka on Aśwatthāmā by dust on the Earth.

(3) Duryodhana wanted Aśwatthāmā to beget a son through his wife Bhānumatī.

(4) He wanted that son to reign and protect the land.

(5) He wanted that Pāṇḍavas were erased by Aśwatthāmā.

(6) For all these, Aśwatthāmā agreed and so he lost Brahamacharya at once, though he did not have connection with Bhānumatī still by words with Duryodhana, he agreed. **So adultery by mind is committed, but not by body.**

(7) That is why Aśwatthāmā, left Brahmāstra at the pregnancy of Uttarā Devi, wife of Abhimanyu, the last chance to revive Pāṇḍavakula.

Very subltle submission.

Duryodhana asked Aśwatthāmā to beget a son through his wife Bhānumatī and that son should reign the kingdom. With dust the pledge was accepted by Aśwatthāmā. He lost Brahmacharya. This can be understood in a little deeper way also, remembering that Aśwatthāmā, is none other than great Rudra.

Bhānumatī, was Alakshmī only, but she was very beautiful and this was due to the Aveśa of Pārvatī in her.

If Aśwatthāmā had accepted the offer having this āveśa in mind, then there is no harm. **But still losing Brahmacharya can be explained because as per the mandate of Chaturmukha Brahma he should not have connection with his legitimate wife also.** So when Aśwatthāmā accepts this, having in mind, Pārvati present in Alakshmī – Bhānumatī, then also his losing Brahmacharya can be substantiated. There is no need to take upto Bhānumatī and Rudra connection to establish the point.

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महाभारतम्

9. शल्यपर्व – Śalyaparva

अध्यायः – 60

आत्मा न शोचनीयस्ते श्लाघ्यो मृत्युस्त्वानघ ।
वयमेवाधुना शोच्याः सर्वावस्थासु कौरव ॥ २७ ॥

वयं नरकसंज्ञं वै दुःखं प्राप्स्याम दारुणम् ॥ २९ ॥

एवमुक्त्वा सुदुःखार्तो निश्श्वास स पार्थिवः ।
विललाप चिरं चापि धर्मपुत्रो युधिष्ठिरः ॥ ३१ ॥

These are the words uttered by Dharmarājā to Duryodhana after criticising Śrī Bhīmasena that Duryodhana should not be kicked by his legs. Such things should not be done to him. Then Dharmarājā approached near to Duryodhana and said :

(1) Duryodhana, you will be attaining the death which is legitimate to hero Kshatriyas.

(2) Please think about our position. (Namely Pāṇḍavas). We have also lost our relatives and friends.

(3) At least for you, there will be Vīra-swarga after death. But we are suffering here great miseries and agonies.

(4) Hence the position would be worst than that of yours. Fate cannot be won over.

(5) Either you, or we Pāṇḍavas are bound to fate.

(6) Please understand that all these happened due to the will of God and do not get confused in your mind.

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

There is no whisper about Dharmarājā meeting Duryodhana at this stage. All that Dharmarājā did, was that he was doubtful about the dhārmic way in which Duryodhana was killed in that Gadā-yuddha.

Śrī Kṛṣṇa did Upadeśa to him and said that there is no iota of fault in the way in which Śrī Bhīmasena killed Duryodhana.

But yet, Śrī Kṛṣṇa made Dharmarājā to doubt about the killing, because in the act of reducing the burden of Earth, by eliminating the evil souls, the full effect should belong to Śrī Bhīmasena only.

तस्मिन् गते वासुदेवं समपृच्छत् युधिष्ठिरः ।
धर्मोऽयमथवाऽधर्म इति तं प्राह केशवः ॥ ८९ ॥

भूभारक्षतिजो धर्मो मच्छुश्रूषात्मकस्तु यः ।
भीमस्यैव भवेत् सम्यगिति बुद्ध्या परः प्रभुः ॥ ९७ ॥

This is the truth.

* * *

महाभारतम्

9. शल्यपर्व – Śalyaparva

अध्यायः – 60

ततो दुर्योधनं हत्वा भीमसेनः प्रतापवान् ।
पतितं कौरवेन्द्रं तमुपगम्येदमब्रवीत् ॥ ३ ॥

Duryodhana was beaten by Śrī Bhīmasena and former fell down on the Earth, that King of Kauravas. Śrī Bhīmasena went near to him and spoke these words.

गौर्गौरिति पुरा मन्द द्रौपदीमेकवाससम् ।
यत् सभायां हसन्नस्मांस्तदा वदसि दुर्मते ।
तस्यावहासस्य फलमद्य त्वं समवाप्नुहि ॥ ४ ॥

Śrī Bhīmasena, said "Oh! Duryodhana, you are a person having worst mind and buddhi. In the Sabhā, you did insult to Draupadī who was so innocent. You are now reaping the consequences of such bad acts.

एवमुक्त्वा स वामेन पदा मौलिमुपास्पृशत् ।
शिरश्च राजसिंहस्य पादेन समलोडयत् ॥ ५ ॥

Like this, Śrī Bhīmasena told him and then kicked his head by his left leg and this was repeated again and again.

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

Śrīmad Āchārya has stated the main reason for Śrī Bhīmasena kicking the head of Duryodhana by his left leg. Śrī

Bhīmasena is an Ekānta Bhakta. His love, affection, regard, respect, revernce, devotion towards Śrī Kṛṣṇa, is much more than his own self, or his towards his wife or towards his son. (that is, Draupadī and son Ghaṭotkacha).

"स्वात्मआत्मीयवस्तुभ्यः अनेकगुणाधिकः" is the type of Bhakti, that Śrī Bhīmasena had towards Śrī Kṛṣṇa.

स्मारयमास कर्माणि यानि तस्य कृतानि च ।
कृष्णबन्धे कृतो मन्त्र इति मूर्ध्नि पदाऽहनत् ॥ ८२ ॥

Duryodhana did attrocities in the past. Śrī Bhīmasena re-collected all those bad and worst activities and kicked him. But of these, the chief and primary reason for kicking him, is due to the fact, that Duryodhana insulted and defamed Śrī Kṛṣṇa and asked Dharmarājā in dias gave to pledge Him. Further they wanted to tie Him up in the Sabhā hall, when He arrived as an emissary on behalf of Pāṇḍavas, to speak justice from the village of Upaplāvya. This is the basic truth for Śrī Bhīmasena's action, to **kick him out of left leg.**

भीमेन योत्स्ये गदया सदा हि मे
प्रिया गदा नान्यदथायुधं स्पृशे ॥ ६१ ॥

But actually Duryodhana told Dharmarājā as under :

"Arjuna is weak and you (Dharmarājā) and others namely Nakula and Sahadeva, with you all the four, I am not prepared to fight.

I will be fighting with Śrī Bhīmasena only, with Gadā. I always like Gadā fight.

Therefore I don't touch other weapons".

From this, it would be so clear, the differnce between Bhārata and Nirṇaya. It is wrong to state that Duryodhana was not afraid of Śrī Kṛṣṇa and Śrī Bhīmasena. While mentioning about Pāṇḍavas army, he said,

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं तु इदं एतेषां बलं भीमाभिरक्षितम् ॥

Actually he must have told as 'बलं दृष्टद्युम्नरक्षितम् ।' He did not do so, because for Duryodhana, Dṛshṭadyunma, Arjuna and others are like dolls and he can play as he pleasures. **He was terribly afraid of Śrī Bhīmasena and more so of Śrī Kṛṣṇa. So Nirṇaya is the truth.**

* * *

महाभारतम्

9. शल्यपर्व – Śalyaparva

अध्यायः – 32

न मे त्वत्तो भयं राजन् न च पार्थाद् वृकोदरात् ।
फल्गुनाद् वासुदेवाद् वा पञ्चालेभ्योऽथवा पुनः ॥ १४ ॥

This is addressed to the King Dharmarājā by Duryodhana, when the latter took shelter inside the water tank called "Vaiśaṁpāyana". When Dharmarājā criticised and scolded Duryodhana in various ways as per the orders of Śrī Kṛṣṇa, Druyodhana replied like this :

"Dharmarājā, I have no fear with you, or with regard to your four younger brothers or with Śrī Kṛṣṇa. With these persons, I have no fear at all even to small extent. I have the capacity to stop and win all of you in the battle".

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

आदत्स्व चायुधं येन
जेतुमिच्छसि शास्त्रवान् ।
इत्युक्त ऊचे न हि दुर्बलैरहं
योस्त्ये चतुर्भिर्भवदर्जुनादिभिः ॥ ६१ ॥
क्रियाभ्युपायैः इन्द्रेण निहता दैत्यदानवाः ।

Devendra adopted such conceitfull and deceitful methods and won earlier daityas and rākshasas.

क्रियाभ्युपायैः बलिभिः बलिवद्धो महात्मना ॥ ८ ॥

Bali Chakravarti was won over by Śrī Viṣṇu with some conceit and deceitful ways. Like this, Hiraṇyakaśipu, Vātāpi, Ilvala, Sunda, upasunda were killed earlier by some intelligent and conceit methods.

So Dharmarājā, you should kill Duryodhana when he is inside the water itself.

क्रियां तस्मात् समाचर ॥ १५ ॥
दुर्योधनोऽविशत्तोयं दृष्ट्वा तं केशवाज्ञया ॥ ५१ ॥
युधिष्ठिरस्सुपरुषैः वाक्यैः एनं अथ आह्वयत् ॥ ५२ ॥

Śrī Kṛṣṇa ordered to Dharmarājā, to see that Duryodhana who is hiding inside the water and speaks words of censure, so that he can come out and wage war. This is the true situation.

Śrī Kṛṣṇa never asked Dharmarājā to do away with Duryodhana in the water itself.

This is the truth.

* * *

महाभारतम्

9. शल्यपर्व – Śalyaparva

अध्यायः – 31

पश्ये मां धार्तराष्ट्रेण मायामप्सु प्रयोजिताम् ।
विष्टभ्य सलिलं शेते नास्य मानुषतो भयम् ॥ ३ ॥

When Duryodhana entered deep in the water and was out of view from the battle field, Dharmarājā said to Kṛṣṇa :

"Oh! Mādhava, please kindly see. This Duryodhana has adopted conceited and fraudulent methods and has entered inside this water grave. This is also a deceit and conceit only on his part".

For this Śrī Kṛṣṇa replied :

मायाविन इमां मायां मायया जहि भारत ।
मायावी मायया वध्यः सत्यमेतद् युधिष्ठिर ॥ ६ ॥

Conceit and deceit should be won by the same method. Duryodhana is a great Māyāvī, who would adopt all conceited methods. Dharmarājā you should also adopt such methods and should win Duryodhana and others and there is no such mistakes at all.

क्रियाभ्युपायैः बहुभिः मायामप्सु प्रयोज्य च ।
जहि त्वं भरतश्रेष्ठ मायात्मानं सुयोधनम् ॥ ७ ॥

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महाभारतम्

9. शल्यपर्व – Śalyaparva

अध्यायः – 61

In these 7 ślokas, Śrī Kṛṣṇa justifies the killing of Duryodhana by Śrī Bhīmasena. The defences and arguments placed by Śrī Kṛṣṇa, before Balarāma, who heavily objected are as under :

आनृण्यं यातुवैरस्य प्रतिज्ञायाश्च पाण्डवः ।
ततः पुरुषशार्दूलो हत्वा नैकृतिकं रणे ॥ २७ ॥

निकृत्या निकृतिप्रज्ञं यो हन्यात् वैरिणं रणे ।
अधर्मो विद्यते नात्र यद्भीमो ह्यवान्निपुम् ॥ २८ ॥

युध्यमानं रणे वीरं कुरुवृष्णियशस्करम् ।
अनेन कर्णः सन्दिष्टः पृष्ठतो धनुरच्छिनत् ॥ २९ ॥

ततः संच्छिन्नधन्वानं विरथं पौरुषे स्थितम् ।
व्याथुधीकृत्य बहवः सौभद्रमपलायिनम् ॥ ३० ॥

जन्मप्रभृतिलुब्धश्च पापात्मा चैष दुर्मतिः ।
निहतो भीमसेनेन दुर्बुद्धिः कुलपांसवः ॥ ३१ ॥

प्रतिज्ञां भीमसेनेन त्रयोदशसमार्जिताम् ।
किमर्थं नाभिजानाति युध्यमानो हि शत्रुभिः ॥ ३२ ॥

ऊर्ध्वं आक्रम्य वेगेन जिघांसन्तं वृकोदरः ।
बिभेद गदया चोरू न स्थाने न च मण्डले ॥ ३३ ॥

Pāṇḍavas are our friends. They have good qualities. They are our relatives. They have suffered a lot due to their enemies. Their hands should not be lowered down. To adjust and make alright, is our duty.

Further, Śrī Bhīmasena has taken a pledge to split the thighs of Duryodhana, in the sabhā. For a Kshatriya to keep up and fulfill the pledge is duty. That will give satisfaction to us. When there is an opportunity like this, It should not be left off.

Further Maitreya have cursed Duryodhana that he would die by the split of his thighs only. By thinking all these cummulatively, I do not find any mistake in the killing of Duryodhana, and Balarāma, my elder brother, you should also think and be satisfied like this.

Further when the enemy adopts conceited and fraudulent tactics, there is no harm in our adopting such conceited methods. For example, when Duryodhana instigated Karṇa, that Karṇa broke the arrow of Abhimanyu from the back side. Then all circled that Abhimanyu and butchered him. Like this, Duryodhana fought an adhārmic war and to kill him by adhārmic ways, is not incorrect. What is the defect in this ?

To make Duryodhana to die like this, there is no fault at all. To defeat Śrī Bhīmasena, Duryodhana rose up and at that time, he struck his thighs but not while standing on the ground.

Further, Balarāma, you should remember that Kaliyuga is fast nearing. So killing Duryodhana in an adhārmic way, is no fault at all, due to these various reasons.

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

All these defences, arguments given by Śrī Kṛṣṇa, in the Mahābhārata stated above, admit that Duryodhana has been killed in an adhārmic way by Śrī Bhīmasena.

Śrīmad Āchārya in 28th Adhyāya, in Ślokas 85, 86 state :

आह धर्मेण निहतो भीमेनायं सुयोधनः ।
न मण्डलेऽभिसारे वा नापसारे च नाभितः ॥ ८५ ॥
अधो हन्यात् वञ्चयन्तं अधो हत्वा न दुष्यति ॥ ८६ ॥
कृता प्रतिज्ञा च वृकोदरेण
भेत्स्ये तवोरू इति युक्तिपूर्वकम् ।
संश्रावयानेन तदेष धर्मतो
जघान दुर्योधनमग्र्यकर्मा ॥ ८७ ॥

Śrī Kṛṣṇa said "Elder brother ! (Balarāma) this Duryodhana was killed by dhārmic means only, by Śrī Bhīmasena. How it is ? When the enemy comes forward and when the enemy returns and goes back and at all these situations, he should not be hit by the Gadā below the navel.

When Duryodhana out of fraud, deceit and conceit, made himself, in an inverted form, having the head down and thighs up, and at that time, to hit below the navel is not fault. He hit him only in the navel joint and thighs were split due to the impact only. Therefore the pledge made by Duryodhana was protected by the most proper dhārmic way only. Duryodhana was killed by Dhārmic way only". This is the crux of the talk of Śrī Kṛṣṇa to His elder brother. This is the truth.

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महाभारतम्

9. शल्यपर्व – Śalyaparva

अध्यायः – 6

On the last, 18th day of the battle, Śalya was made the commander in chief of the Kaurava army, after the death of Bhīshma, Droṇa and Karṇa.

Śrī Kṛṣṇa speaks to Dhrmarāja as under :

यादृग्भीष्मस्तथा द्रोणो यादृक् कर्णश्च संयुगे ।
तादृशस्तु विशिष्टो वा मद्रराजो मतो मम ॥ २८ ॥

Śalya is a great hero in the war is beyond any doubt. He would wage war in a wonderful way. He is equal to Bhīshmāchārya, Droṇāchārya and Karṇa in waging war. There is none equal to Śalya in our side. I have not seen so.

योद्धारं नाधिगच्छामि तुल्यरूपं जनाधिप ।
शिखण्ड्यर्जुनभीमानां सात्वतस्य च भारत ।
दृष्टद्युम्नस्य च तथा बलेनाभ्यधिको रणे ॥ ३० ॥

That Śalya is equal to Śikhaṇḍi, Sātyaki and Dṛshṭadyumna, and above them also. He is equal to Arjuna and Śrī Bhīmasena.

मद्रराजो महाराज सिंहद्विरदविक्रमः ।

तस्याद्य न प्रपश्यामि प्रतियोद्धारमाहवे ॥
त्वामृते पुरुषव्याघ्र शार्दूलसमविक्रमम् ॥ ३२ ॥

स त्वमेको हि लोकेऽस्मिन् नान्यस्त्वत्तः पुमान् भवेत् ॥

At times, this Madrarāja Śalya would exceed even Śrī Bhīmasena and Arjuna. When such is the position and situation,

to oppose this great Śalyarāja, you are the only person fit and eligible having the capacity. This is my opinion. There is bravery, strength in you equivalent to a valiant tiger. There is none in the world to fight against Śalya, than you in the battle; so said Lord Śrī Kṛṣṇa. By this, it follows, from Mahābhārata, that

(1) Śalya is equal to Bhīshma, Droṇa, Karṇa.

(2) Sātyaki, Śikhaṇḍi and Dṛshṭadyumna are inferior to him.

(3) Arjuna, Śrī Bhīmasena are equal to him. At times, he even surpasses them.

(4) Dharmarājā alone is the fittest person to wage war with him. So Dharmarājā is superior to Arjuna and Śrī Bhīmasena in the performance of battle.

(5) There is none other than Dharmarājā eligible to fight with Śalya.

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

चतुर्भिश्चतुरो वाहाञ्छल्यस्य निजघान ह ।
शल्योऽन्यं रथमास्थाय सर्वान्स्ताञ्छरवृष्टिभिः ॥ २४ ॥

Then Dharmarājā got in a differnt chariot and with the four superior arrows, killed all the four horses of Śalya. Then Śalya got in another chariot and with the rain flow of arrows completely hid all of them from being seen.

छादयामास राजानं विरथं च चकार ह ।
निहत्याश्वान् सात्यकेश्च दृष्टद्युम्नस्य चाभिभूः ॥ २५ ॥

Śalya made Dharmarājā without chariot. That Śalya with capacity made the horses of Sātyaki and Dṛshṭadyumna to die in the war.

चापे छित्वा च यमयोः
दध्मौ शङ्खं महास्वनम् ।
ततस्तु शल्यं समुदीर्यमाणं
दृष्ट्वा रणे भीमसेनस्तरस्वी ।
न्यवारयद् बाणवरैरनेकै-
श्चकारचैनं विरथं क्षणेन ॥ २६ ॥

Then Śalya broke the arrows of Nakula and Sahadeva. Then with great sounds, Śalya blew the conches.

At that time, Śrī Bhīmasena saw the side of Śalya taking upper hand in the war. Then with superior arrows, Śrī Bhīma, saw that Śalya did not proceed and advance further. Śrī Bhīmasena saw that, within a fraction of a second that Śalya to lose his chariot.

आस्थाय चान्यं रथमापतन्तं
पुनश्च शल्यं भृशमेव मर्मसु ।
निर्भिद्य बाणैर्विरथं चकार
पुनस्तृतीयं रथमारुरोह ॥ २७ ॥

Again Śalya mounted on another chariot and came to fight. Śrī Bhīmasena with arrows hit him severally at the vulnerable parts of the body. Again Śrī Bhīmasena destroyed his chariot also for the second time. Again Śalya got in the third chariot and advanced further in the battle field.

आत्तान्यात्तान्यायुधान्यस्य भीमः
सर्वाणि चिच्छेद बिभेद चास्य ।
मर्माणि बाणैर्नितरां पुनश्च
स मुष्टिमुद्यम्य जगाम धर्मजम् ॥ २८ ॥

Then Śrī Bhīmasena destroyed the third chariot also. Śrī Bhīmasena totally destroyed all the weapons which were lifted again and again by Śalyarāja to aim at him. All were destroyed by the arrows of Śrī Bhīmasena. Śrī Bhīmasena actually broke and split the parts of Śalyarāja by arrows. At that time, Śalya raised his fist to a height and came to Dharmarājā for fight.

तं भीमभिन्नमर्माणं विवर्माणं निरायुधम् ।
श्वासमात्रावशिष्टं च मरणायैव केवलम् ॥ २९ ॥

That Śalya was totally broken in all parts of the body by the arrows of Śrī Bhīmasena. He lost all strength, vitality, power and strength. He was just breathing and was alive. That was all available in him. To die alone was left, in him and such Śalya came before Dharmarājā with raised hand.

आत्मानमभिगच्छन्तं दृष्ट्वाऽन्यं रथमास्थितः ।
हन्तुकामो रणे वीरममोघां शक्तिमाददे ॥ ३० ॥

Dharmarājā saw that Śalya had come before him only to die. Seeing Dharmarājā got in another chariot, and wanted to kill that brave Śalya and Dharmarājā had the wish in the war to eliminate and so he took the great weapon Śakti-āyudha.

दिव्यास्त्रैरपि संयोज्य तां तदा धर्मनन्दनः ।
सत्यधर्मफलैश्चैव चिक्षेपास्य हृदि त्वरन् ॥ ३१ ॥

At that time, Dharmarājā found that Śakti-āyudha is jointed with other arrows of him and combining all dharmas in store, in great speed, Dharmarājā released the arrow at the chest of Śalyarāja.

स भिन्नहृदयो भूमौ पपाताभिमुखो नृपम् ॥
सत्यधर्मरतश्शल्य इन्द्रस्यातिथितामगात् ॥ ३२ ॥

Then the heart of Śalyarāja was broken and he fell down on the battle field with the face seeing the heavens and died. Then Śalyarāja who was involved Satyadharmas reached the heavens as a guest of Devendra.

From this, it would be clear, that Śrī Bhīmasena had killed Śalyarāja almost and only breath was left out. The completion was done by Dharmarājā. It is similar to निमित्तमात्रं भव सव्यसाचिन् । Dharmarājā was only a Nimitta because already Śalya was done away with another arrow by Śrī Bhīmasena, Śalya would have died. **But Śrī Bhīmasena, wanted the honour come to his elder brother and so made Śalya just to breath and go before him and then die. Further, it is the opinion of Śrī Kṛṣṇa that Śalya to die from Dharmarājā and so all these events are narrated. This is the truth in Śalya's episode.**

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महाभारतम्

9. शल्यपर्व – Śalyaparva

अध्यायः – 30

तेषु सम्भाषमाणेषु व्याधास्तं देशमाययुः ।
मांसभारपरिश्रान्ताः पानीयार्थे यदृच्छया ॥ २४ ॥

This śloka comes under the contest as detailed below :

After the death of Śalya, on the Kaurava's side Duryodhana was left alone. He took shelter under waters in a tank. At that time, there came Kṛpāchārya, Kṛtavarmā and Aśwatthāmāchārya and had discussions with Duryodhana. This was noticed by some hunters who came there who had flesh and mutton and came there to quench their thirst.

ते हि नित्यं महाराज भीमसेनस्य लुब्धकाः ।
मांसभारानुपाजहुः भक्त्या परमया विभो ॥ २५ ॥

Those hunters are those, who daily supply flesh, mutton to the Mahārāj Bhīmasena. They came there to quench their thirst and heard the conversation between the three brahmin and Duryodhana wished to have some rest and remain inside the water for some time. The other three wanted Duryodhana to continue the war as it is, without break.

एवं उक्त्वा तु ते व्याधाः सम्प्रहृष्टा धनार्थिनः ।
मांसभारानुपादाय प्रययुः शिबिरं प्रति ॥ ३६ ॥

Like this, the hunters told each other and went to the camp of Pāṇḍavas by taking flesh in their hands and reported the matter.

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

इति विद्याबलं तस्य ज्ञात्वा पाण्डुसुतास्ततः ।
अन्वेषन्तः शुश्रुवुश्च व्याधेभ्यस्तं जले स्थितम् ॥ ४९ ॥

Pāṇḍavas knew about the Vidyā – strength (namely the Upadeśa by the sage Durvāsaru, that in case he does Japa for 7 continuous days in water, then all those who were dead on Kaurava's side – Śrī Bhīshma, Śrī Droṇa and all would get up again) and strarted Duryodhana's finding of whereabouts. Then the Pāṇḍavas came to know about Duryodhana's being immersed in the tank water and hiding himself in the water.

No whisper is made about 'मांस' etc. at all. It is highly damaging in Mahābhārata that Pāṇḍavas being depicted as non-vegetarians. It is highly sinful. They are very strict vegetarians. Just one example is given here to prove this fact.

Naturally when a person lives in the forest and the living is for many days, he has to relie and take non-vegetarian food only. Rather he would be driven to that extent. When Pāṇḍavas lived in forest not only they were very vegetarians but also fed many many saints, seers and rshis. They had 'Akshayapātrā' with them. Food would come after being submitted to Śrī Nārāyaṇa and then Pāṇḍavas and others used to eat.

When they were in the battle field in the tents, there were all convenience for such great kings and warriors, with numerous servants under their control and waiting for orders ready to cook food after offering to God. Pāṇḍavas will not tolerate even an ant being killed in an unreasonable or immoral way and so the Mahābhārata stated above is not the truth.

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महाभारतम्

9. शल्यपर्व – Śalyaparva

अध्यायः – 58

Under Śalyaparva, in adhyāyas 56, 57, 58, 59 and 60 deal with the great Gadā battle between Śrī Bhīmasena and Duryodhana.

अताडयत् पाण्डवमग्रतः स्थितं
स विह्वलाङ्गो जगतीमुपास्पृशत् ॥ ६६ ॥

स सिंहनादं विननाद कौरवो
निपात्य भूमौ युधि भीममोजसा ।
बिभेद चैवाशनितुल्यमोजसा
गदानिपातेन शरीररक्षणम् ॥ ६७ ॥

ततोऽन्तरिक्षे निनदो महानभूद्
दिवौकसामप्सरसां च नेदुषाम् ।
पपात चोच्चैरमरप्रवेरितं
विचित्रपुष्पोत्करवर्षमुत्तमम् ॥ ६८ ॥

(1) Duryodhana hit Śrī Bhīmasena on the chest. By this blow, Śrī Bhīmasena swooned and his balance was lost, He was perplexed and did not know what to do.

(2) Then Śrī Bhīmasena came to senses and pounced on Duryodhana. Due to the force and impact of Śrī Bhīmasena, Duryodhana fell down. He held himself on his knees as support and again stood and battled with Śrī Bhīmasena.

(3) Like this, Śrī Bhīmasena and Duryodhana, both were battling with great difficulty and each one was losing balance at times and was unable to bear the others.

(4) At one stage, the shield worn by Śrī Bhīmasena was split by the hit by Gadā of Duryodhana.

When this was done by Duryodhana, the devatās in the heavens appreciated the strength and courage of Duryodhana and they poured flowers from the heavens on Duryodhana.

Even though the shield was lost by Śrī Bhīmasena still he fought fiercely with Duryodhana. But the capacity of Gadā-yuddha of Śrī Bhīmasena was little lower only, of that Duryodhana.

महाभारततात्पर्यनिर्णयः

अध्यायः - 28

इत्युक्तवत्येव नृपे सुरेशैः
प्रसूनवृष्टिर्विहिता पपात ।
तामेव बुद्धिं धृतराष्ट्रसूनोः
कृत्वा दृढां पातयितुं तमोऽन्धे ॥ ११० ॥

सम्भावयत आत्मानं वासुदेवविनिन्दतः ।
तत्परांश्च कथं न स्यात्तमोऽन्ते च विशेषतः ॥ १११ ॥

With regard to the devatās pouring flowers on Duryodhana, was a fact. But when ? and for what purpose ? Mahābhārata narrated above and Nirṇaya totally differ.

Duryodhana was heavily hit by the Gadā of Śrī Bhīmasena on the back side of the hip joint bone. Due to the impact of this

stroke, his thighs got split up into pieces. So the pledge made by Śrī Bhīmasena was maintained but the same time, Śrī Bhīmasena did not wage war even by iota by adhārmic ways and he did strictly as per the dhārmic ways of Gadāyuddha only.

When Śrī Lord Kṛṣṇa explained these to Duryodhana who had fallen on the Earth, he got terrible anger. He started scolding and censuring Lord Śrī Kṛṣṇa in many ways. He alleged that Śrī Kṛṣṇa induced Pāṇḍavas to do sins, and that there was no sinner equivalent to Śrī Kṛṣṇa.

त्वयैव पापे निहिता हि पार्थाः
पापाधिकस्त्वं हि सदैव एव ।
इत्यूचिवांसं प्रजगाद कृष्णो
न त्वत्समः पापतमः कदाचित् ॥ १०२ ॥

Like this Duryodhana did "भगवत्-निन्दा" he censured Śrī Kṛṣṇa in various ways. Further, after this Duryodhana started self-praise of him.

स्वतोत्तमो नाम क एव मत्तः
को नाम दोषोऽस्ति मया कृतोऽत्र ॥ १०६ ॥

इष्टा भोगा मया भुक्ताः प्राप्ता च परमा गतिः ।
दुःखिनो दुःखमाप्स्यन्ति पार्थास्ते कूटयोधिनः ॥ १०८ ॥

Duryodhana said : Oh! Kṛṣṇa, There is none superior to me, who have laid their life in the battle. I have not done any sin in this birth. I have done lot of yajñas etc. I have enjoyed all comforts and I have earned good status and position. Like this, Duryodhana went on (1) With the **self praise** and (2) **Censure of Śrī Kṛṣṇa. These two are the reasons which**

are responsible for taking the soul to andhantamas eternally. Confirming this, the rain fall of flowers of devatās took place. This is to confirm in Duryodhana, the censure of Śrī Kṛṣṇa and self praise of him, are correct, so that he could reach eternal hell. **There should not be any doubt in him to reach to that place and to confirm his view, this rain fall of flowers was made by devatās. This was done as a sevā to Śrī Kṛṣṇa in the process of lessening the burden on the Earth.**

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महाभारतम्

9. शल्यपर्व – Śalyaparva

अध्यायः – 59

सञ्जय उवाच— Sañjaya said :

समुदीर्णे ततो दृष्ट्वा सङ्ग्रामं कुरुमुख्ययोः ।
अब्रवीदर्जुनस्तु वासुदेवं यशस्विनम् ॥ १ ॥

अनयोर्वीरयोर्युद्धे को ज्यायान् भवतो मतः ।
कस्य वा को गुणो भूयानेतद् वद जनार्दन ॥ २ ॥

When Duryodhana and Śrī Bhīmasena were fighting like this, a great Gadāyuddha, Ajuna saw Śrī Lord Kṛṣṇa and questioned as "Between these two heroes, who is the best ? Between them – these two, whose quality is of supreme order ? About this what is your opinion ?

वासुदेव उवाच— Śrī Vāsudeva said :

उपदेशोऽनयोस्तुल्यो भीमस्तु बलवत्तरः ।
कृती यत्नपरस्त्वेष धार्तराष्ट्रो वृकोदरात् ॥ ३ ॥

"Arjuna, In this Gadāyuddha, for both of them, Śrī Bhīmasena and Duryodhana, equal teachings have been given. In them, compared to Duryodhana, Śrī Bhīmasena is superior in strength.

But in intelligence (capacity), Duryodhana is superior to Śrī Bhīmasena.

भीमसेनस्तु धर्मेण युद्ध्यमानो न जेष्यति ।
अन्यायेन तु युध्यन् वै हन्यादेव सुयोधनम् ॥ ४ ॥

When Śrī Bhīmasena wages dhārmic war, he cannot win Duryodhana. Only when fraud or deceit means are adopted, Śrī Bhīmasena can win him.

मायया निर्जिता देवैरसुरा इति नः श्रुतम् ।
विरोचनस्तु शक्रेण मायया निर्जितः स वै ॥ ५ ॥

Earlier I have heard that devatās won over asuras by deceit and conceitful means. By Devendra, the asura Virochana was defeated also by deceitful means.

तस्मात् मायापयं भीम आतिष्ठतु वृकोदरः ॥ ६ ॥

Therefore, Śrī Bhīmasena should adopt deceitful ways only to defeat Duryodhana.

Further Śrī Kṛṣṇa says :

उरू भेत्स्यामि ते सङ्ख्ये गदयेति सुयोधनम् ।
प्रतिज्ञातं च भीमेन द्यूतकाले धनञ्जय ॥ ७ ॥

Śrī Kṛṣṇa here justifies as to why Śrī Bhīmasena should adopt conceited plans and deceitful means to killl Duryodhana. He says :

"Oh! Arjuna, Śrī Bhīmasena had made pledge at the time of that chess game in the hall, that he would in future split the thighs of Duryodhana, since that asura wanted Draupadī to sit on those thighs".

सोऽयं प्रतिज्ञां तां चापि पालयत्वरिकर्षणः ।
मायाविनं तु राजानं मायय्यैव निकृन्ततु ॥ ८ ॥

That pledge by Śrī Bhīmasena can be kept up only by splitting the thighs of Duryodhana by the strokes of Gadā. But hitting by Gadā, below the Navel, is total adharma in the Gadā warfare. So to keep the pledge, Śrī Bhīmasena has to adopt deceitful means only.

This is what, is stated in Bhārata, in this adhyāya.

महाभारततात्पर्यनिर्णयः

अध्यायः - 28

Actually Duryodhana did deceit and conceit on the Gadā warfare. Purposefully he stood in an inverted order, by the head down and legs above, so that when Śrī Bhīmasena hits on the chest, it would be below the navel, in that position.

तौ शिक्षाबलसंयुक्तौ मण्डलानि विचेरतुः ।
ततो भीमं वञ्चयितुं धार्तराष्ट्रः शिरः क्षितौ ॥ ७५ ॥

Śrī Bhīmasena who was proficient in Gadāyuddha and also Duryodhana, fought in 32 different methods. To deceive Śrī Bhīmasena, Duryodhana stood in an inverted order, by raising his thighs high and head down. (which means when hit on the chest at that time, it would be below the navel, in that position and he wanted to find fault with Bhīmasena. But

the dhārmic rule is that, **the part of the body below** the navel, should not be attacked).

न्यधादुच्छ्रितसक्थीकस्तदा कृष्णाभ्यनुज्ञया ।
पृष्ठमूलेऽहनद्भीमो भिन्नसक्थिश्च सोऽपतत् ॥ ७६ ॥

At that time, as per the orders of Śrī Bhagawān Śrī Kṛṣṇa, Śrī Bhīmasena hit forcibly with the Gadā at the part above the navel which is the foundation and support of the thighs. Due to the impact of the stroke at that point well above the navel, the thighs broke automatically. Duryodhana fell down on the Earth, with the thighs broken into pieces.

नाधस्तान्मध्य एवासौ निजघ्ने तं वृकोदरः ।
एवं प्रतिज्ञायुग्मार्थं भग्नं सक्थियुगं रणे ॥ ७८ ॥

At that time, Śrī Bhīmasena, in order to keep up and protect his pledge, never hit Duryodhana down the navel as a fact. He hit only at the middle portion of the navel on the back **side but never departed even by an iota in the Gadāyuddha.**

Śrī Bhīmasena kept up his pledge and fought in a most dhārmic way in the Gadā warfare with Duryodhana. No conceit, deceit, or fraud was adopted or thought of by Śrī Bhīmasena.

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महाभारतम्

10. सौप्तिकपर्व - Sauptikaparva

अध्यायः - 6

This Parva mainly deals with the events that took place in the night and so it is called as "Sauptikaparva". Aśwatthāmā

after rejecting the advice of Kṛpāchārya, left the forest in the dead of night itself along with Kṛpāchārya and Kṛtavarmā to the tents of Pāṇḍavas. He asked Kṛpāchārya and Kṛtavarmā to stand ouside the tent and kill all those who tried to escape and he entered the tent. At the threshold, he saw a fierceful rūpa of Bhūta, who was none other than Rudra, prevented his entry and swallowed all the weapons aimed at him. Aśwatthāmā, then started praise of Rudra :

सोऽहमद्य महादेवं प्रपद्ये शरणं विभुम् ।
दैवदण्डमिमं घोरं स हि मे नाशयिष्यति ॥ ३२ ॥

कपर्दिनं प्रपद्येऽहं देवदेवमुमापतिम् ।
कपालमालिनं रुद्रं भगनेत्रहरं हरम् ॥ ३३ ॥

स हि देवोऽत्यगाद् देवांस्तपसा विक्रमेण च ।
तस्माच्छरणमभ्येमि गिरिशं शूलपाणिनम् ॥ ३४ ॥

अध्यायः - 7

उग्रं स्थाणुं शिवं रुद्रं शर्वमीशानमीश्वरम् ।
गिरीशं वरदं देवं भवभावनमव्ययम् ॥ २ ॥

There is no human being who can surpass all the hurdles. By the mere efforts of human beings alone, no Kārya gets fully completed. Without the aid of devatās, Deva, nothing can be fulfilled. I have now realised this. Therefore Aśwatthāmā said, that he would take refuge in Paramaśiva who has Jaṭādhāritva in him, and who is the husband of Umā Devi, who has on his body the skulls as garland, and who has three eyes.

The army chief Aśwatthāmā made up his mind like this, and started special praise of Rudra in various ways as :

The one having maṅgala rūpa,

The one residing in Kailāsa,

The one who bestows the required boons, the one having dark blue neck and so on.

Then Paramaśiva was pleased and gave him the way to the tent and gave back the weapons swallowed by him earlier.

महाभारततात्पर्यनिर्णयः

अध्यायः - 28

उग्ररूपधरं रुद्रं स्वकीयां तनुमेव सः ।
परीतं वासुदेवेन बहुकोटिस्वरूपिणा ॥ १२९ ॥

दृष्ट्वैव वासुदेवं तमत्र सद्यौतमीसुतः ।
वासुदेवाज्ञयैवात्र स्वात्मनाऽपि सदाशिवः ॥ १३० ॥

Due to the vast powers and capacity of Viṣṇu, in the world, people appear to be killed by themselves. (Here Aśwatthāmā and Rudra are the same). None can fully meditate upon the Śakti of Mahā Viṣṇu and by His orders, Rudra swallowed all the weapons aimed at him, by Aśwatthāmā.

अयुध्यदग्रसच्चाशु द्रौणेः सर्वायुधान्यपि ।
अचिन्त्या हरिशक्तिर्यद् दृश्यन्तेऽत्महनोऽपि हि ॥ १३१ ॥

अतस्तया प्रेरितेन स्वात्मनैवाखिलेष्वपि ।
आयुधेषु निगीर्णेषु द्रौणिर्यज्ञं तु मानसम् ॥ १३२ ॥

चक्रेऽऽत्मानं पशुं कृत्वा स्वात्मस्थायैव विष्णवे ।
यज्ञतुष्टेन प्रेरितश्शङ्करः स्वयम् ॥ १३३ ॥

आत्मने द्रोणपुत्राय ददौ सर्वायुधानि च ।
उवाच चाहमादिष्टो विष्णुना प्रभविष्णुना ॥ १३४ ॥

Viṣṇu who has Achintya-aiśwarya-śakti and due to motivation, when Rudra swallowed all the weapons, Aśwatthāmā got toatlly upset, and made himself as the "Paśu" and did Yajña for the satisfaction of Mahā Viṣṇu. He did Yajña with great reverence to Mahā Viṣṇu by mind. (मानसयज्ञः) – Śrī Viṣṇu was pleased by this Mānasayajña and ordered Paramaśiva to give the weapons back to Aśwatthāmā what was swallowed by him earlier. This is the truth.

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महाभारतम्

10. सौप्तिकपर्व – Sauptikaparva

अध्यायः – 12

एष पाण्डव ते भ्राता पुत्रशोकपरायणः ।
जिघांसु द्रौणिमाक्रन्दे एक एवाभिधावति ॥ २ ॥

Lord Śrī Kṛṣṇa spoke to the Pāṇḍavas like this. When he saw, Śrī Bhīmasena proceeding fast,

"Oh! Pāṇḍavas, this Bhīmasena, is proceeding very fast towards Aśwatthāmā, since he is totally absorbed by the death of his five sons. (Upa-Pāṇḍavas). He goes alone to face Aśwatthāmā.

भीमः प्रियस्ते सर्वेभ्यो भ्रातृभ्यो भरतर्षभ ।
तं कृच्छ्रगतमद्य त्वं कस्मान्नाभ्युपपद्यसे ॥ ३ ॥

Śrī Kṛṣṇa told Dharmarājā, that among the brothers, I know that you have large and deep respect and affection towards Bhīma. This is known to all. So why you did not prevent Bhīmasena who has left to face great danger ?

यत्तदाचष्ट पुत्राय द्रोणः परपुरञ्जयः ।
अस्त्रं ब्रह्मशिरो नाम दहेत पृथिवीमपि ॥ ४ ॥

तन्महात्मा महाभागः केतुः सर्वधनुष्मताम् ।
प्रत्यपादयदाचार्यः प्रीयमाणो धनञ्जयम् ॥ ५ ॥

Oh! Yudhishṭhira, this "Brahmāstra" can burn the entire world. Droṇāchārya gave this to Arjuna who was supreme in bow-arrow fight. Then Aśwatthāmā got prejudice and agitated and so Droṇachārya gave that astra mantra to his son also, though not with full mind.

स संरम्भी दुरात्मा च चपलः क्रूर एव च ।
वेद चास्त्रं ब्रह्मशिरस्तस्माद् रक्ष्यो वृकोदरः ॥ ४१ ॥

Aśwatthāmā is a person, who cannot control his anger. He has bad mind and thoughts. He has cruel mind. He has 'Brahmāstra' which can burn the whole world. It is our duty to protect Śrī Bhīmasena from Aśwatthāmā". So said Śrī Kṛṣṇa to Yudhishṭhira.

From the above, it is clear. :

(1) That Bhīmasena cannot protect himself from Brahmāstra.

(2) Bhīmasena is inferior to Arjuna and Arjuna has Brahmāstra with him given by Āchārya Droṇa and so on.

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

अवध्यो भीमसेनः तदस्त्रं चामोघमेव तत् ।
विष्णुनैवोभयं यस्मात् कृतं भीमोऽस्त्रमेव तत् ॥ १६२ ॥

गायत्री तत्र मन्त्रो यद्ब्रह्मा तद्ध्यानदेवता ।
ध्येयो नारायणो देवो जगत्प्रसविता स्वयम् ॥ १६३ ॥

Śrī Bhīmasena canot be killed by Brahmāstra. For Brahmāstra, the concerned Mantra is "Gāyatrī". There the devatā to be meditated upon is Brahma. Śrīman Nārāyaṇa who is the creator, protector etc., of the world, is the Devatā to be meditated upon. Therefore for Brahmāstra the presiding deity is Śrī Bhīmasena. Hence by that, no harm can be made to Śrī Bhīmasena.

* * *

महाभारतम्

10. सौप्तिकपर्व – Sauptikaparva

अध्यायः – 15

द्रौणिरप्यथ सम्प्रेक्ष्य सोऽन्तरातावृषीस्थितौ ।
न शशाक पुनर्घोरमस्त्रं संहर्तुमोजसा ॥ ११ ॥

When ordered by Lord Śrī Vedavyāsa, Arjuna withdrew the Brahmāstra left by him. But at the same time, Aśwatthāmā was unable to withdraw the Brahmāstra left by him. This is because he had lost purity of Brahmacharya when he promised before Duryodhana and approved his request to beget son through Bhānumatī.

अशक्तः प्रतिसंहारे परमास्त्रस्य संयुगे ।
द्रौणिर्दीनमना राजन् द्वैपायनमभाषत ॥ १३ ॥

अधर्मश्च कुतोऽनेन धार्तराष्ट्रं जिघांसता ।
मिथ्याचारेण भगवन् भीमसेनेन संयुगे ॥ १४ ॥

Aśwatthāmā said that he has aimed this Brahmāstra, to save him from great danger. Further the way in which Duryodhana was killed, was only in adhārmic ways. Śrī Bhīmasena has committed great sins and has gone in wrong path. So with him, I have lot of anger and so the astra which was aimed at him, cannot be taken back. For this, I have no capacity. Like this Aśwatthāmā told in reply to Śrī Vedavyāsa.

Then Śrī Vedavyāsa demanded the head of Aśwatthāmā to be given to Pāṇḍavas. Aśwatthāmā told emphatically that even if he agrees for this, still the Astra has to hit the target. Therefore that astra is going to fall in the Garbha by which the Pāṇḍava's family would grow. This would destroy such Garbha and accordingly it would fall at the Garbha of Uttarā Devi, wife of Abhimanyu, who was pregnant at that time. (Great Parīkshit Mahārāj was in the Garbha).

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

As per Nirṇaya, this Brahmāstra did not fall in the Garbha of Uttarādevi. As per the orders of Śrī Vedavyāsa, even the astra left by Aśwatthāmā was withdrawn by Arjuna only.

तात मुक्तं द्रौणिनाऽपि त्वमेवास्त्रं निवर्तय ।
इत्युक्तस्तं प्रणम्याशु सञ्जहारार्जुनोऽपि तत् ॥ १८१ ॥

Oh! Arjuna, The astra left by Aśwatthāmā, you yourself withdraw the same. Like this, Śrī Vedavyāsa told Arjuna. Then Arjuna did namaskārams to Lord Śrī Vedavyāsa and quickly withdrew the Brahmāstra left by Aśwatthāmā.

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महाभारतम्

10. सौप्तिकपर्व – Sauptikaparva

अध्यायः – 9

तव पुत्रे गते स्वर्गं शोकार्तस्य ममानघ ।
ऋषिदत्तं प्रणष्टं तत् दिव्यदर्शित्वमद्य वै ॥ ६२ ॥

Sañjaya said to the King Dhṛtarāshṭra :

"Your son had attained Swarga on death".

Before death, he praised Aśwatthāmāchārya, when he showed the cutoff heads of the upa-Pāṇḍavas to him and also the slaughter made by him was described by Aśwatthāmā, Kṛpa and Kṛtavarmā. He said that they would join again in the heavens and praised them profusely.

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

दृष्ट्वा तदुक्तं च निशम्य पापः
तुष्टोऽत्यजत्साध्विति देहमाशु ॥ १५३ ॥

The worst sinner Duryodhana saw the heads of the sons of Draupadī shown by Aśwatthāmā and also heard from him, the other issues and said to Aśwatthāmā that he had done good work

and left the body. There is no mention about Duryodhana going to Swarga instead of eternal hell. If Duryodhana were to go to Swarga also, then there is no point in dharmas and adharmas and vedas preaching them. Instead of that, better that all become atheists.

Mahābhārata in the 9th adhyāya, in that सौप्तिकपर्व itself states, the condition of Duryodhana lying on the ground with broken thighs, when the three, Aśwatthāmā, Kṛpa and Kṛtavarmā arrived before him after the most horrible and cruel slaughter in the night.

महाभारतम्

10. सौप्तिकपर्व – Sauptikaparva

अध्यायः – 9

गत्वा चैनमपश्यन्त किंचित् प्राणं जनाधिपम् ।
ततो रथेभ्यः प्रस्कन्द्य परिवव्रुस्तवात्मजम् ॥ २ ॥

These three, Aśwatthāmā, Kṛpa and Kṛtavarmā reached the place where Duryodhana had fallen due to the strokes of Gadā and was unable to raise up. They got down from their chariots and reached near Duryodhana. They felt very sorry by seeing his position again and again.

तं भग्नसक्थं राजेन्द्र कृच्छ्रप्राणमचेतसम् ।
वमन्तं रुधिरं वक्त्रात् अपश्यन् वसुधातले ॥ ३ ॥

Duryodhana had his thighs broken. He was vomitting blood from his mouth. He was unable to breathe and was fighting for life.

वृतं समन्ताद्बहुभिः श्वापदैर्घोरदर्शनैः ।
शालावृकगणैश्चैव भक्षयिष्यद्भिः अन्तिकात् ॥ ४ ॥

Wolf and other animals were nearing from all the four sides. Those animals were nearing him, to eat his flesh and Duryodhana seeing them with great strain rolling on the earth to see that they were driven away.

Can such Duryodhana reach swarga ?

For person, who would reach Swarga can there be treatment like this, on the battle field ?

* * *

महाभारतम्

10. सौप्तिकपर्व – Sauptikaparva

अध्यायः – 7

अब्रवीत् भगवान् साक्षात् महादेवो हसन्निव ॥ ६० ॥

सत्यशौचार्जवत्यागैः
तपसा नियमेन च ।
क्षान्त्या भक्त्या च धृत्या च
कर्मणा मनसा गिरा ॥ ६१ ॥

यथावदहमाराद्धः कृष्णेनाक्लिष्टकर्मणा ।
तस्मादिष्टतमः कृष्णादन्यो मम न विद्यते ॥ ६२ ॥

Lord Īśwara just smiled by seeing Aśwatthāmā and further said :

"I have been worshipped by Śrī Kṛṣṇa by mind, speech, acts and body. That Kṛṣṇa has done supreme activities worth of all praise by all. Hence there is none to me other than Kṛṣṇa who was so much devoted to me. Hence all good had happened to him".

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

वासुदेवाज्ञयैवात्र स्वात्मनाऽपि सदाशिवः ॥ १२९ ॥

Lord Rudra told Aśwatthāmā so, to start with when he attempted to enter the tent. Rudra said that he is waiting at the entrance of Pāṇḍava's tent as per the orders of Śrī Kṛṣṇa.

Aśwatthāmā and Rudra are the same. Aśwatthāmā was terribly afraid of Śrī Kṛṣṇa. Aśwatthāmā ran to the forest along with Kṛpa and Kṛtavarmā due to the fear of Śrī Kṛṣṇa.

स कृष्णभीमपार्थानां भयादेव पुनर्वनम् ।
कृपसात्वतसंयुक्तो विवेश गहनं रथी ॥ १२४ ॥

Further when Śrī Kṛṣṇa took crores of rūpas and stood near Rudra at the entrance, Aśwatthāmā (who was Rudra himself) was terribly afraid of the Lord Śrī Kṛṣṇa.

परीतं वासुदेवेन बहुकोटिस्वरूपिणा ।
दृष्ट्वैव वासुदेवं तमत्रसद्भौतमीसुतः ॥ १३० ॥

This is the truth. Where is Lord Śrī Kṛṣṇa and where is Rudra who is far far inferior even to His son Śrī Vāyu.

This version of Mahābhārata as stated above is found contradictory to the later position. That is so in-consistent and so the words of Rudra about Śrī Kṛṣṇa has to be rejected. This can be seen from the sequence as under :

Aśwatthāmā after getting entry into the tent by the orders of Mahā Viṣṇu through Rudra, then did slatter of Pāṇḍava's army which is the horrible incident in Mahābhārata. He killed Dṛshṭadyumna, the five Upa-pāṇḍavas, Śikhaṇḍi, Yudhāmanyu, Uttamāujā and various soldiers etc., indiscriminately. As per his instructions the two outside, namely Kṛpāchārya and Krta-varma actually butchered those innocent who tried to escape out of the tent.

Aśwatthāmā cut off the heads, the hips and other parts of the body and fought like a mad lion roaring with anger and vengeance. He took the five heads of the Upa-pāṇḍavas and went to Duryodhana who was about to die and showed to him those heads and explained to him as to how Pāṇḍavas were destroyed going with Kṛpa and Kṛtavarmā. Aśwatthāmā was the worst, henious and horrible butcher hearing all those from Sañjaya, the blind King asked a pertinent questions concerned with Aśwatthāma.

* * *

महाभारतम्

10. सौप्तिकपर्व – Sauptikaparva

अध्यायः – 10

धृतराष्ट्र उवाच— Dhṛtarāshṭra said :

प्रागेव सुमहत्कर्म द्रौणिरेतन्महारथः ।
नाकरोदीदृशं कस्मान्मत्पुत्रविजये धृतः ॥ १५० ॥

अथ कस्माद्धते क्षुद्रं कर्मेदं कृतवानसौ ।

King Dhṛtaṛāshṭra asked Sañjaya, as to why this Aśwatthāma who was so much interested in his son Duryodhana, did not do all these earlier. Now Duryodhana is sure to die, when what is the actual use to him, is the tone of the King. If Aśwatthāmā is really interested in the victory of Duryodhana, he could have shown his bravery, capacity and might earlier.

सञ्जय उवाच—

तेषां नूनं भयान्नासौ कृतवान् कुरुनन्दन ।
असान्निध्याद्धि पार्थानां केशवस्य च धीमतः ॥ १५२ ॥

सात्यकेश्चापि कर्मेदं द्रोणपुत्रेण साधितम् ।

Further Sañjaya replied as :

Aśwatthāmā was terribly afraid of Pāṇḍavas (Means Śrī Bhīmasena). So he did not do this earlier. There is no doubt over this. Now Pāṇḍavas (Bhīmasena), Śrī Kṛṣṇa and Sātyaki (Garuḍa) are not there. Therefore such in-human, butchering act was possible by Aśwatthāmā. So Aśwatthāmā was terribly afraid of Keśava.

* * *

महाभारतम्

11. स्त्रीपर्व – Strīparva

अध्यायः – 11

तस्य सङ्कल्पमाज्ञाय भीमं प्रत्यशुभं हरिः ।
भीममाक्षिप्य पाणिभ्यां प्रददौ भीममायसम् ॥ १५ ॥

प्रागेव तु महाबुद्धिर्बुद्ध्वा तस्येङ्गितं हरिः ।
संविधानं महाप्राज्ञस्तत्र चक्रे जनार्दनः ॥ १६ ॥

उपगुह्यैव पाणिभ्यां भीमसेनमयस्मयम् ।
बभंज बलवान् राजा मन्यमानो वृकोदरम् ॥ १७ ॥

नागायुतबलप्राणः स राजा भीममायसम् ।
भङ्क्त्वा विमथितोरस्कः सुस्राव रुधिरं मुखात् ॥ १८ ॥

King Dhṛtarāshṭra after embracing Yudhishṭhira wanted to repeat with Śrī Bhīmasena. But the anger of the King Dhṛtarāshṭra would burn out Śrī Bhīmasena. Like this, Śrī Kṛṣṇa understood and saw that Śrī Bhīmasena was removed from the scene. Instead, Śrī Kṛṣṇa put forward the figure of Śrī Bhīmasena which was made of steel and He placed it near the King. Dhṛtarāshṭra embraced the image in such a way that it was reduced to bits. At the same time, Dhṛtarāshṭra vomitted blood from his mouth and fell down and Sañjaya saw that he stood up.

न हि ते राजशार्दूल बले तुल्योऽस्ति कश्चन ।
कः सहेत महाबाहो बाह्वोर्विग्रहणं नरः ॥ २५ ॥

Then the blind King felt regretted very much, but Śrī Kṛṣṇa said that Śrī Bhīma was alive. Śrī Kṛṣṇa told that, there was no match to the strength of the King Dhṛtarāshṭra and when he presses and crushes with anger, the victim should go to Yamaloka is a certainity and therefore to see that Śrī Bhīmasena was not caught in the clutches of the King, this method was adopted by Śrī Kṛṣṇa.

तस्मात् पुत्रेण या तेऽसौ प्रतिमा कारिताऽऽयसी ॥ २७ ॥

Like this, Śrī Kṛṣṇa explained to the King.

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

वज्राच्च दृढदेहत्वादविकारे वृकोदरे ।
न दोषो विवृतोऽस्य स्यादिति कृष्णेन वञ्चितः ॥ २११ ॥

King Dhṛtarāshṭra cannot kill Śrī Bhīmasena by crushing him as though pretending to embrace. Only the hands of the King would be broken. Śrī Kṛṣṇa knows this. But still, He drew Śrī Bhīmasena behind Him and pushed in the front, the iron image of him to be embraeed by the King. King Dhṛtarāshṭra by strongly embracing and crushing the body of Śrī Bhīmasena which is stronger Vajrāyudha, no deviation or Vikāra can take place in the body of Śrī Bhīmasena. **But the still black heart and wickedness of Dhṛtarāshṭra will not come out.** So, the iron image of Śrī Bhīmasena was placed before the King. By the attitude of the King, his wicked and inner hatred towards Bhīmasena had come out, though he spoke sweetly outward.

After this, King Dhṛtarāshṭra profusely felt sorry for his past and Śrī Kṛṣṇa and Śrī Bhīmasena saved him from falling in the hell. This was the final turning point in his life as a last change, which Śrī Kṛṣṇa desired and got it fulfilled through Śrī Vāyu as Śrī Bhīmasena.

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महाभारतम्

11. स्त्रीपर्व – Strīparva

अध्यायः – 14

Conversation between Gāndhārī and Śrī Bhīmasena.

Gāndhārī attacked Śrī Bhīmasena in many ways. She accused Śrī Bhīmasena, that he had killed her son Duryodhana

in the Gadā warfare in an adhārmic way by hitting below the navel. Like this, she accused Śrī Bhīmasena on many grounds.

अधर्मो यदि वा धर्मस्त्रासात्तत्र मया कृतः ।
आत्मानं त्रातुकामेन तन्मे त्वं क्षन्तुमर्हसि ॥ २ ॥

न हि युद्धेन पुत्रस्ते धर्म्येण स महाबलः ।
दुःशक्यः केनचित् उद्यन्तुमतो विषममाचरम् ॥ ३ ॥

Śrī Bhīmasena replied to her as under :

"To save myself in the battle, whatever done by me, has to be tolerated. In the Gadāyuddha, there is no one equal to your son Duryodhana. Nobody can defeat him. Therefore only, I did this adhārmic way of hitting Duryodhana".

महाभारततात्पर्यनिर्णयः

अध्यायः - 28

अधर्मतः कथं भीम सुतं मे त्वं निजघ्निवान् ।
इत्युक्तेऽस्याश्शमयितुं क्रोधमग्रे वृकोदरः ॥ २१५ ॥

Gāndhārī was actually shivering with anger. She asked, Oh! Bhīma, how can you kill my son Duryodhana, in adhārmic ways ?

Śrī Bhīmasena on seeing her anger, in order to cool her down, to start with, replied like this. (which means, not with full heart, but just to bring to her senses and balance and then he can advise her and bring to the right path).

So Śrī Bhīmasena said :

प्राह न प्राणसन्देहे पापं स्यात्पापिनो वधे ।
इत्युक्त्वा तां पुनः प्राह प्रतिज्ञाहानिमन्तरा ॥ २१६ ॥

When there is doubt as to whether to live or not to live, at that moment the sinner can be killed by adhārmic ways. There is no sin in them. **But this is not the Siddhānta or the view of Bhīmasena, as stated above.**

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महाभारतम्

11. स्त्रीपर्व - Strīparva

अध्यायः - 14

गान्धार्युवाच—

वृद्धस्यास्य शतं पुत्रान् निघ्नंस्त्वमपराजितः ।
कस्मान्नाशेषयः कश्चिद् येनाल्पमपराधितम् ॥ २२ ॥

Gāndhārī said :

All the hundred sons of Dhṛtarāshṭra have been killed by you. No one is left out. When in the advanced old age, there is none to support us.

सन्तानमावयोस्तात वृद्धयोर्हृतराज्ययोः ।
नाशेषयः कथं यष्टिरेकां वृद्धयुगस्य वै ॥ २३ ॥

शेषे ह्यवस्थिते तात पुत्राणापक्षकोऽपि च ।
मन्द दुःखं भवेदद्य यदि त्वं धर्ममाचरेः ॥ २४ ॥

At least one son could have been spared to us. He would serve us a walking stick to hold and walk in the advanced age. Like that, even one son had been spared, we could have minimised our miseries and agonies. We would be able to bear

our great agonies. Like this, Gāndhārī told, and asked Śrī Bhīmasena, as to where Yudhishṭhira is ?

महाभारततात्पर्यनिर्णयः

अध्यायः – 28

In Mahābhārata after this charge made by Gāndhārī, she calls Dharmarājā but never records the reply by Śrī Bhīmasena on her findings and allegations.

Śrī Bhīmasena gives answer as to why not been one son was spared by him, and this would show the great Bhakti that Śrī Bhīmasena had towards Śrī Kṛṣṇa, which has no equal at all.

अपराधस्स एकोऽपि किं नास्तीत्यवदत्स ताम् ।
सर्वेस्समेतैः कृष्णस्य बन्धनाय विनिश्चितम् ॥ २२६ ॥

Śrī Bhīmasena did said to Gāndhārī, that her one hundred sons without exception even by one, wanted to tie up Lord Śrī Kṛṣṇa when He came for peaceful talks.

पुनःपुनरवज्ञाय यान्तं दुर्योधनं बहिः ।
सर्वेऽन्वगच्छन्नित्यादीन्यभिप्रेत्य वृकोदरः ॥

When Lord Śrī Kṛṣṇa was sitting in the Sabhā, and was preaching Dharma-śāstras, Duryodhana purposely wanted to insult Śrī Kṛṣṇa and so he did not listen to the advice, but also was often leaving the sabhā hall in utter dis-respect to Śrī Kṛṣṇa. All the other brothers without even one as exception followed him committing such insults to Śrī Kṛṣṇa. This is the main reason for not sparing anyone, apart from and various other sins committed by all of them.

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महाभारतम्

12. शान्तिपर्व – Śāntiparva

अध्यायः – 55

Here Dharmarājā questioned the great old respectable Śrī Bhīshmāchārya who is lying on the arrow about "Rājā-dharma".

तदग्रे राजधर्मान् हि मदर्थे त्वं पितामह ।
प्रब्रूहि भरतश्रेष्ठ त्वं हि धर्मभृतां वरः ॥ ८ ॥

Dharmarājā said, "For me first do Upadeśa as to what is meant by "Rājā-dharma" and Oh! Grand father! In Rājā-dharama what have to be adhered to.

For this Bhīshmāchārya explains in detail in an elaborate way to Dharmarājā.

आदावेव कुरुश्रेष्ठ राज्ञा रञ्जनमिच्छता ।
देवतानां द्विजानां च वर्तितव्यं यथाविधि ॥ १२ ॥

Bhīshmāchārya states that in Rājadharma the first and foremost is that the King should see that the citizens are kept happy. This is very important.

महाभारततात्पर्यनिर्णयः

अध्यायः – 29

राज्ञः प्रथमतो धर्मो भगवद्धर्मपालनम् ।
तदर्थं कण्टकोद्धारो धर्मा भागवता अपि ॥ १७ ॥

The first and foremost duty – Dharma, that the kings have to do so, is to protect and safeguard "Vaishṇava-dharma". In order to see that Vaishṇava-dharma grows and flourishes,

the killing of the wicked and the asuras is the important and basic Dharma.

This is because of the basic root, that the vedas are Apaurusheya. They can only establish Dharma and Adharma, but never man made laws. In the absence of vedas, only chaos and disturbance will spread through out the country, since there is no dharma or adharma and power is right will be the order of the day. That vedas teach only about "Sarvottamatva of Viṣṇu and utter dependence of the jīvas". So a King's first duty is to teach that Viṣṇu is "सर्वोत्तम" and the jīvas are dependent, then everything will follow from this and will be alright automatically.

मनोवाक्कर्मभिर्विष्णोरच्छिद्रत्वेन चार्चनम् ।
पूर्णाशेषगुणो विष्णुः स्वतन्त्रश्चैक एव तु ॥ १८ ॥

तद्वशं सर्वमन्यच्च सर्वदेति विनिश्चयः ।
देवताक्रमविज्ञानमपूजाऽन्यस्य वै हरेः ॥ १९ ॥

Rājadharmas are as follows :

(1) Which generate the affection or regard or Prīti towards Śrī Paramātmā.

(2) By mind, speech and body, always Śrī Viṣṇu is to be adorned.

(3) Viṣṇu is complete and having all auspicious qualities.

(4) Viṣṇu alone is independent.

(5) No difference between Śrī Viṣṇu and His avataras, avayavas, attributes and actions.

(6) The world which is different from Him, is always dependent upon Him and like this having determined knowledge settled.

(7) Knowing that there is gradation between devatās in their status.

(8) Other than Śrī Viṣṇu, nobody else should be the subject of prayer as "Sarvottama".

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महाभारतम्

14. आश्वमेधिकपर्व – Āśwamedhikaparva

अध्यायः – 3

Śrī Vedavyāsa gives the reasons for Dharmarājā to perform Aśwamedhayajña. Even though Upadeśa have been made by Bhīshmāchārya, Śrī Kṛṣṇa and Śrī Vedavyāsa, still Dharmarājā was feeling highly distressed and agitated in mind about the killing of Bhīshmāchārya, Droṇa, Karṇa, Duryodhana and others.

For this,

व्यास उवाच— Śrī Vedavyāsa said :

युधिष्ठिर तव प्रज्ञा न सम्यगिति मे मतिः ॥
न हि कश्चित् स्वयं मर्त्यः स्ववशः कुरुते क्रियाम् ॥ १ ॥

ईश्वरेण च युक्तोऽयं साध्वसाधु च मानवः ।
करोत्यसुकरं कर्म तत्र का परिदेवना ॥ २ ॥

आत्मानं मन्यसे चाथ पापकर्माणमन्ततः ।
शृणु तत्र यथापापमपकृष्येत भारत ॥ ३ ॥

तपोभिः क्रतुभिश्चैव दानेन च युधिष्ठिर ।
तरन्ति नित्यं पुरुषा ये स्म पापानि कुर्वते ॥ ४ ॥

यज्ञेन तपसा चैव दानेन च नराधिप ।
पूयन्ते नरशार्दूल नरा दुष्कृतकारिणः ॥ ५ ॥
असुराश्च सुराश्चैव पुण्यहेतोर्मखक्रियाम् ।
प्रयतन्ते महात्मानस्तस्माद्यज्ञाः परायणम् ॥ ६ ॥
यज्ञैरेव महात्मानो बभूवुरधिकाः सुराः
ततो देवाः क्रियावन्तो दानवानभ्यधर्षयन् ॥ ७ ॥
राजसूयाश्वमेधौ च सर्वमेधं च भारत ।
नरमेधं च नृपते विधिवत् दक्षिणावता ॥
यजस्व वाजिमेधेन विधिवद् दक्षिणावता ।
बहुकामान्नवित्तेन रामो दाशरथिर्यथा ॥ ९ ॥
यथा च भरतो राजा दौष्यन्तिः पृथिवीपतिः ।
शाकुन्तलो महावीर्यस्तव पूर्वपितामहः ॥ १० ॥

Waging war and thereby defeating the enemies and killing them in the war by proper method is the duty of Kshatriya. Having done those proper duties and then regretting over the same is mere illusion and ignorance on your part. Further even surpassing all these explanations, still Dharmarājā, in case, you feel that you have killed many in the battle and by that sins would be attatched, for that also there is a remedy. There is a way to liquidate such sins, if you consider so.

Śrī Rāmachandra, who was the son of the King Daśaratha, as well as your own ancestors, namely Bharata son of Dushyanta Mahārāj, they all gave great wealth in charities and performed Aśwamedhayāga in a grand way. Dharmarājā, if you also perform this Aśwamedhayāga, then the pains and miseries in your mind will go off. You will be exonerated from the activities which you consider as sinful".

This was accepted by Dharmarājā and arrangements were made for Aśwamedhayāga.

महाभारततात्पर्यनिर्णयः

अध्यायः – 30

Here a different and proper reasons are set out, for performing Aśwamedhayāga.

आश्वासितश्च कृष्णाभ्यां धर्मजो दुःखितः पुनः ।
पराशरसुतेनोक्तः कृष्णेनानन्तराधसा ॥ २ ॥

Even though consolation was made by Śrī Vedavyāsa and Śrī Kṛṣṇa, in two rūpas, by Paramātmā, still Dharmarājā again felt very much aggrieved. At that time Śrī Vedavyāsa, who is the bestower of unlimited results and fruits spoke as under :

अपापे पापशङ्कित्वात् अश्वमेधैर्यजाच्युतम् ।
कुरु राज्यं च धर्मेण पालयापालकाः प्रजाः ॥ ३ ॥

In this verse, Bhagawān Śrī Vedavyāsa gives a very important and crucial dictum as to which has to be borne in mind by the devotees.

Śrī Vedavyāsa said to Dharmarājā,

"In the battle which was only to establish and retain Dharma, you raised several doubts and therefore only, you did sins. Hence, to clear off the sins, you better perform Aśwamedhayāga, keeping Lord Śrī Viṣṇu in mind and in satisfaction of Him, protect the subjects of the country who have no protection of a King". Having heard this, Dharmarājā started to reign the kingdom and protected people.

So the real sin committed by Dharmarājā and to liquidate the same by the performance of Aśwamedhayāga is, thinking

as a fact and thought so, by Śrī Bhagawān Śrī Kṛṣṇa and Vedavyāsa, to hear and obey as per Paramātmā is the great **virtue and not relying on it, is the sin. There is none who is reliable than Śrī Hari to the devotees, is the crux.**

॥ परम आप्तः श्रीहरिः ॥

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महाभारतम्

14. आश्वमेधिकपर्व – Āśwamedhikaparva

अध्यायः – 55

This deals with the sage Udaṅkara. Paramātmā Śrī Kṛṣṇa exhibited Viśwarūpa to him and blessed him with Amṛta in the form of water. Lord Devendra brought the same water in disguise of a hunter of low caste. Udaṅkara did not receive the same.

Later on, when Śrī Kṛṣṇa appeared before the Ṛshi, He tells the reason for not getting water – Amṛta is due to his fault only. The fault committed by the sage Udaṅkara is summarised below. (in the verse 37)

स तथा समयं कृत्वा तेन रूपेण वासवः ।
उपस्थितस्त्वया चापि प्रत्याख्यातोऽमृतं ददत् ।
चाण्डालरूपी भगवान् सुमहांस्ते व्यतिक्रमः ॥ ३७ ॥

Śrī Kṛṣṇa says, "When Devnedra offered Amṛta to you, you rejected the same because you are hesitant to receive the water from the Chāṇḍāla (low – outcaste). This is due to your ignorance, you have lost it.

Oh! Udaṅkara, you have not reached the balance of mind. To see in equality the learned Paṇḍit and a person of low caste are equal. Since you have distinguished between a learned Paṇḍit and Chāṇḍāla, you lost the good opportunity. This is the reason given by Śrī Kṛṣṇa to the sage Udaṅkara.

महाभारततात्पर्यनिर्णयः

अध्यायः – 30

मूत्रस्रोतसि सौधं च निधाय कलशं वशी ।
मूत्रयन्निव तं प्राह वासुदेवः सुधामिमाम् ॥ ६६ ॥

Devendra, who has conquered the indriyas, kept the vessel containing Amṛta near his private organ and acted as though he was discharging urine into it. Then Indra saw the sage Udaṅkara and told thus :

महर्षे प्रेषयामास तवार्थे तत् पिबेति च ।
स मूत्रमिति मत्वा तं याहीत्येवाह भर्त्सयन् ॥ ६७ ॥

Oh! Maharshi, Lord Śrī Kṛṣṇa, has sent Amṛta for you. Please have it and drink. Hearing these words, sage Udaṅkara, thought that it was the urine of a Chāṇḍāla and chastising sent him away.

वञ्चयित्वैव तं शक्रो ययौ प्रीतः स्वमालयम् ॥ ६८ ॥

Like this, Devendra cheated the sage Udaṅkara and he felt happy and reached his abode. How far Devendra is justified to do so ? is a differnt question. Here Śrī Kṛṣṇa's saying that Udaṅkara lost the chance of getting Amṛta because he distinguished between a learned Paṇḍit and Chāṇḍāla, is totally incorrect.

That is why, Nirṇaya gives so much details about the way in which the Amṛta was brought much more than in Bhārata. As a matter of fact, a person should understand the difference between them, then only, he is a person with sense. It would be very relevant, to study one śloka in Gītā (part of Mahābhārata). Under 5-18, there is a verse :

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

If this verse, is undetstood as it is, it would be lead to patent absurdity as the Adwaita school has done. If it is understood as, that there is no differnce between brahmins who are learned, cows, elepants, dogs and dog eater, there cannot be better foolish thing in the world than this absurd meaning. It is so, then why not a dog give milk, why not a cow act as security guard for the house and so on.

Śrīmad Āchārya says that the equality is not between them. – These objects – **but between the Bhagavat-rūpas present in them.**

परमेश्वरस्वरूपाणां सर्वत्र साम्यदर्शनं च अपरोक्षज्ञान साधनं इति ।

विषमेष्वपि जीवेषु समो विष्णुः सदैव तु ।
यत्तृणादिगतस्यापि गुणाः पूर्णा हरः सते ॥

The same should be applied in understanding this Bhāgavata śloka, but between the actual persons concerned; for otherwise, it would be ridiculous.

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महाभारतम्

14. आश्वमेधिकपर्व – Āśwamedhikaparva

अध्यायः 63

Lord Śrī Vedavyāsa asked Dharmarājā to peform Aśwamedhayāga and then disappeared from the place. Then Daharmarāja called his brothers and reminded about the King Marut who has left lot of gold, silver etc., after his Yāga. Dharmarājā informed that, if those wealth is brought here, then safely Aśwamedhayāga can be completed without financial difficulty.

At this time, Śrī Bhīmasena tells :

ते वयं प्रणिपातेन गिरीशस्य महात्मनः ।
तदानयाम भद्रं ते समभ्यर्च्य कपर्दिनम् ॥ १३ ॥

Let us do Pūjā to Paramaśiva and let us get his anugraha and then let us try to obtain the wealth of the King Marut.

तं विभुं देवदेवेशं शूलपाणिं त्रिलोचनम् ।
अनादिनिधनं शम्भुं नमस्याम महेश्वरम् ॥ १४ ॥

Like this, Śrī Bhīmasena extolled and prayed for Rudra Bhagawān. Further in the 22nd Śloka, Śrī Bhīma states :

द्रोणकर्णबलैर्युक्तां महेष्वासैः प्रहारिभिः ।
ऋते देवान्महेष्वासात् बहुरूपान्महेश्वरात् ॥ २२ ॥

तस्यैव च प्रसादेन निहताः शत्रवस्तव ।
अश्वमेधस्य संसिद्धिं तव संवादयिष्यति ॥ २३ ॥

Further the battle against Duryodhana, which consisted of Bhīshma, Karṇa, Droṇa, have been won by us, by the Prasāda of that Rudra only. Let the Aśwamedhayāga be performed by that Rudra's blessings.

महाभारततात्पर्यनिर्णयः

अध्यायः – 30

सर्वयज्ञात्मकं तेषां अश्वमेधं जगत्पतिः ।
कारयामास भगवान् कृष्णद्वैपायनः स्वयम् ॥ ९६ ॥

Bhagawān Śrī Vedavyāsa, who is the Master of the world, and who is the very Swarūpa of all yāgas, Himself, did Aśwamedhayāga, through Pāṇḍavas.

When Paramātmā did the Aśwamedhayāga, whose blessings are required ? Rudra is far far inferior to Bhīmasena can be seen in the Bhārata, relating to Aśwatthāmā who is Rudra. Further Śrī Bhīmasena did all the Yajña vessels out of gold by his own merit and as per the orders of Śrī Vedavyāsa.

साधनानि तु सर्वाणि शालां चैव हिरण्मयीम् ।
पवमानसुतश्चक्रे कृष्णद्वैपायनेरितः ॥ ९७ ॥

यथा विरिञ्चस्य पुरा स यज्ञो
यथैव शक्रस्य शतक्रतुत्वे ।
तथैव सोऽभूद्विधिशर्वशक्र
पूर्वैः सुरैराविरलङ्कृतोऽधिकम् ॥ १३६ ॥

Chaturmukha Brahma did Aśwamedhayāga earlier. Mahendra also did Aśwamedhayāga called "Shatakratu" earlier.

Now, in the Aśwamedhayāga performed by the Pāṇḍavas, through the grace of Śrī Vedavyāsa, Lord incarnate, Chturmukha Brahma, Rudra, and Devendra were actually present, of course, their essence added lustre to the Yajña, shining all the more.

This is the real fact and **Śrī Bhīmasena's extolling Rudra is not a fact** and is in-consistent with other portions of Bhārata also.

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महाभारतम्

14. आश्वमेधिकपर्व – Āśwamedhikaparva

अध्यायः – 92

ततस्तु सक्तुगन्धेन क्लेदेन सलिलस्य च ।
दिव्यपुष्पविमर्दाच्च साधोर्दानलवैश्च तैः ॥ ८८ ॥

विप्रस्य तपसा तस्य शिरो मे काञ्चनीकृतम् ।
तस्य सत्त्वाभिसन्धस्य सक्तुदानेन चैव ह ॥ ८९ ॥

After the completion of Aśwamedhayāga by Dharmarājā was completed, a mangoose entered the hall with great noise. It told, that it went to a poor brahmin's house at Kurukshetra, where he led a very humble and poor life. With very great difficulty, the brahmin used to earn few amount of paddy, and out of this, rice was cooked. Even this, he used after serving first to the guests and then take the balance, if left out. Mangoose said that it had been to that house on day, where it found some flowers, water etc., left out, which have been used by that poor brahmin to receive the guests. By rolling on that water, the

mangoose said that its body, in half has become gold. Then it wanted to convert the other portion of the body as gold, and covered many sacred tīrthas and also in the hall, where Aśwamedhayāga was performed by Dharmarājā. So the mangoose heavily criticised that the Aśwamedhayāga performed by Dharmarājā is not even equal to the, small fist full rice powder or water by that brahmin. Like this, it went on criticising the Aśwamedhayāga and then

जगामादर्शनं तेषां विप्राः ते च ययुर्गृहान् ॥ १५ ॥

it disappeared from the scene and the brahmins present there left to their respective homes.

This leaves a doubt in the minds of the devotees as to whether the Aśwamedhayajña performed by Dharmarājā, is really lower to that of the charity of that poor brahmin ?

Can it be said so, when Dharmarājā had it performed with the help of Bhīmasena, Śrī Vedavyāsa and Śrī Kṛṣṇa ?

What is the real background behind all these mangoose incident. This is not found in Mahābhārata at all. So Śrīmad Āchārya gives full analysis of this situation in a convincing manner.

महाभारततात्पर्यनिर्णयः

अध्यायः – 30

सकृष्णेश्वथ पार्थेषु सुस्नातावभृथेष्वलम् ।
पञ्चेन्द्रवद्विराजत्सु स्तूयमानेष्वपीश्वरैः ॥ १५८ ॥

Pāṇḍavas then had holy bath 'Avabrutha-snāna' along with Lord Śrī Kṛṣṇa. Then the five Pāṇḍavas were glittering like five Indras. They were praised by devatās also.

This is exactly the position of Dharmarājā after completion of Aśwamedhayāga. This shows that Yāga completed by them is of very high order which is un-imaginable especially considering the fact, that Lord **Śrī Kṛṣṇa took the bath. This is the final and end of the sacredness of that Aśwamedhayāga.**

At that time, the mangoose entered with loud noise and did all criticisms of the Aśwamedhayāga.

कृष्णेन च तमोऽन्धं तं प्रापयद्भिः स्मिते कृते ।
अदर्शनं जगामाशु तमः प्राप च कालतः ॥ १६४ ॥

That mangoose was none other than an asura called by name "Krodha", when it censured, Śrī Kṛṣṇa and other maharshis just laughed. Because they knew that time has come to it, to reach eternal hell, shortly.

Why so ? This is explained in the verses 166, 167 and 168.

वदन्तो भर्त्सयाञ्चक्रुस्तन्मतज्ञा मधुद्विषः ।
श्राद्धार्थं हि पयः पूर्वं जमदग्नेरदूषयत् ॥ १६६ ॥

नाकुलेनैव रूपेण क्रोधस्तं पितरोऽशपन् ।
भव त्वं नकुलस्तावद्यावद्धर्मादिकान् सुरान् ॥ १६७ ॥

This Krodha asura earlier spoiled the milk kept by the Maharshi Jamadagni after the performance of ceremonies. He did so, in the form of a mangoose. At that time, the fore-fathers of the sage Jamadagni, cursed the Krodhāsura thus :

"Let you become mangoose always. When you start cursing / criticising devatās like Dharmarājā and others, then by that great sin you shall attain etrnal hell.

So the Krodhāsura did so now and reached the eternal hell.

That is why, Śrī Kṛṣṇa smiled when the mangoose started criticising, स्मिते कृते - because Śrī Kṛṣṇa knows all about all. This is the truth of the story.

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महाभारतम्

15. आश्रमवासिकपर्वः - Āśramavāsikaparva

अध्यायः - 10

King Dhṛtarāshṭra along with his wife Gāndhārī, decided to leave to the forest for meditation. Lord Śrī Vedavyāsa also approved this and advised Dharmarājā not to prevent the old King from doing so. At that time, King Dhṛtarāshṭra addressed his country men also and sought their permission.

यदा दुर्योधनेनेदं भुक्तं राज्यमकण्टकम् ।
अपि तत्र न वो मन्दो दुर्बुद्धिरपराद्धवान् ॥ ५ ॥

King Dhṛtarāshṭra said, that while Duryodhana was reigning the kingdom, if any defaults and miseries were brought on you all, all such things may please be pardoned.

"This Dhṛtarāshṭra is aged and has also lost all his children and is heavily aggrived and you all should pardon Duryodhana for the mistakes committed by him". Like this, he approached to the citizens. Then one brahmin representing all the citizens was selected to submit reply to the King. That person said to the King :

अध्यायः - 11

पितृवन्मातृवच्चैव भवन्तः पालयन्ति नः ।
न च दुर्योधनः किञ्चिदयुक्तं कृतवान् नृपः ॥ १६ ॥

He said, that the King Duryodhana was protecting them as a father or as mother in all respects. By Duryodhana, nothing untoward was committed to the citizens.

यथा शान्तनुना गुप्ता राज्ञा चित्राङ्गदेन च ।
भीष्मवीर्योपगूढेन पित्रा तव च पार्थिव ।
भवद्बुद्धियुजा चैव पाण्डुना पृथिवीक्षिता ॥ १९ ॥

तथा दुर्योधनेनापि राज्ञा सुपरिपालिताः ।
न स्वल्पमपि पुत्रः ते व्यलीकं कृतवान् नृप ॥ २० ॥

The brahmin further said that just like your fore-fathers ruled the kingdom, namely, Śantanu Mahārāj, Chitrāṅgada, Bhīshmāchārya,; Duryodhana also ruled the kingdom. He well protected us and the country. Not even a little trouble was given by him to us. This is the fact. So said the representative brahmin on behalf of the citizens to the blind King.

महाभारततात्पर्यनिर्णयः

अध्यायः - 31

पुत्रस्तु मम पापात्मा सर्वक्षत्रविनाशकः ॥ ४८ ॥

King Dhṛtarāshṭra said to the citizens, that he has performed several yāgas, yajñas etc., and constructed several tanks etc., for the benefit of the people. But his son Duryodhana is the worst sinner. He was responsible for the destruction of all

Kshatriyas. (which means Duryodhana has killed almost all the citizens who were warriors. The greatest harm has been done by him).

सर्वातिशङ्की मूढश्च वृद्धानां शासनातिगः ।
सौभ्रात्रं येन सन्त्यज्य पाण्डवेषु महात्मसु ॥ ४१ ॥

Duryodhana had no affection towards all. He was a fool. He always dis-obeyed elders. He had no affection towards elder brothers and younger brothers. He hated the great Pāṇḍavas in such a way, that no other asura can do.

कृतं विरूपं सुमहत्कुर्याद्यन्नापरः क्वचित् ।
अप्रियाणि च कृष्णस्य सुबहून्याचरत्कुधीः ॥ ५० ॥

That wicked minded Duryodhana did many acts which were against the wishes and desires of Lord Śrī Kṛṣṇa Mahāprabhu. That wicked and foolish Duryodhana has also committed many many misdeeds towards you all.

प्रायः तेनापि मन्देन युष्मास्वप्यशिवं कृतम् ॥ ५१ ॥

All the younger brothers of him followed Duryodhana only, and committed sins.

इत्युक्ते स्वगुणानुच्चैः कीर्तयद्भिः सुदुःखितैः ।
पर्यश्रुनयनैः कृच्छ्रात्पौरजानपदैश्चिरात् ॥ ५६ ॥

When the King Dhṛtarāshṭra submitted to the citizens like this, all of them felt very sad and shed tears. They all praised the good qualities of Dhṛtarāshṭra who was actually weaping before them. With great strain, they raised their voice aloud in appreciation of the King and all of them approved and gave permission to the King.

अनुज्ञातः ययौ पार्थैः अनुयातः सुदूरतः ।

Having obtained permission of the citizens in this way, Dhṛtarāshṭra started to the forest and he was followed by Pāṇḍavas to a very long distance in respect.

Thus Dhṛtarāshṭra confessed about the atrocities done to the people by Duryodhana. This is the truth. No brahmin representative spoke like that can be clear by this.

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महाभारतम्

15. आश्रमवासिकपर्वः – Āśramavāsikaparva

अध्यायः – 13

After having taken permission from the citizens, Dhṛtarāshṭra wanted to perform ceremonies to Bhīshma, Droṇa, Karṇa and others, and sought for financial assistance with Pāṇḍavas, through his brother Vidura.

Dharmarājā and Arjuna were jubiliant on hearing this and agreed to pay whatever he wants. On hearing this Śrī Bhīmasena was upset and got angry. He said that Dhṛtarāshṭra has no eligibility to do ceremony to Bhīshma, Droṇa and others. Let us do ceremony to Bhīshma and Droṇa. There is no need to perform ceremonies for Duryodhana and his brothers. They have to reach Naraka. Like this, Śrī Bhīmasena told to Vidura, Dharmarājā and Arjuna.

On hearing this, Arjuna spoke like this :

अर्जुन उवाच—

भीम ज्येष्ठो गुरुर्मे त्वं नातोऽन्यद्वमुक्तुमुत्सहे ।
धृतराष्ट्रस्तु राजर्षिः सर्वथा मानमर्हति ॥ १ ॥

न स्मरन्त्यपराद्धानि स्मरन्ति सुकृतान्यपि ।
असम्भिन्नार्यमर्यादाः साधवः पुरुषोत्तमाः ॥ २ ॥

इति तस्य वचः श्रुत्वा फाल्गुनस्य महात्मनः ।
विदुरं प्राह धर्मात्मा कुन्तीपुत्रो युधिष्ठिरः ॥ ३ ॥

Arjuna said :

"You are my elder brother. Therefore you are in the status of my guru. Therefore for this reason, I am not in a position to criticise or condemn you on this issue. Those who have good qualities should not have in mind, about the harms done by the other persons. They will always remember the helps that have been done in their minds. I am only bringing to your notice and mind the above facts".

Then Dharmarājā fully approved and appreciated the acts of Arjuna and came forward that he would take personal responsibility of giving money to Dhṛtarāshṭra as per his desires and let old man perform ceremonies to whom so ever as he desires.

महाभारततात्पर्यनिर्णयः

अध्यायः – 31

From the above Mahābhārata portion, it may look that Śrī Bhīmasena is very harsh and that Arjuna and Dharmarājā are better and they help their paternal uncle. But the real fact and

truth, is the attitude and **treatment by Śrī Bhīmasena alone is correct, proper and dhārmic in nature as approved by vedas.** The so called sympathy on the part of Dharmarājā and Arjuna, is totally misplaced and would bring greater harm to Dhṛtarāshṭra and would hamper his going to the heavens and reaching good position as a Gandharva King. It looks as though, they help but in truth, they do harm.

Śrī Bhīmasena by rejecting money to be given to the blind King, has really helped his paternal uncle in a good way. Śrī Bhīmasena never objected in the case of Bhīshma and Droṇa's ceremonies. All that he said was, that when money is given to Dhṛtarāshṭra he would use for the ceremonies of Duryodhana also. This would bring again great sins to him. It would also bring sins to Dharmarājā and Arjuna.

पुत्रपौत्रासबन्धूनां श्राद्धेच्छोर्वित्तमञ्जसा ।
तमाह भीमः पापानां विमुखानां मधुद्विषः ॥ ३१ ॥

Bhīmasena emphatically said that for the delicacy for someone else, money should not be given to Dhṛtarāshṭra for performing Śrāddha to Duryodhana and others. Since they were **haters of Viṣṇu**, For them, no help is to be done.

If amounts are paid, then Dhṛtarāshṭra would be dragged again to sinful place.

Śrī Bhīmasena, further clarified, that, if money is given to **Dhṛtarāshṭra for ceremonies of Śrī Bhīshma, Droṇa, then he would utilize for Duryodhana also and earn sins. So, Śrī Bhīmasena said :**

(1) "Let us perform Śrāddha to Bhīshma and Droṇa, who are basically good in their nature.

(2) Karṇa was born when Kuntī was un-married and so let Kuntī join in the ceremony of Karṇa.

श्राद्धकर्मण्यधिकृता किं तस्मै दीयते धनम् ।
इत्युक्तवन्तं नृपतिरर्जुनश्चोचतुः पुनः ॥ ३६ ॥

When such is the case, where is the necessity to part with money to Dhṛtarāshṭra ?

Like this great and knowledge persons' actions may look harsh, but they really help Like Śrī Bhīmasena. But ignorant people's action may look with mercy, but would do harm like Dharmarājā and Arjuna.

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महाभारतम्

16. मौसलपर्व – Mousalaparva

अध्यायः – 8

ततो भगवतो देहं दृष्ट्वा शिष्यः प्रलप्य च ।
स्मृत्वा तद्वचनं सर्वं मोहशोकोपबृंहितः ॥ ३१ ॥

ततः शरीरे रामस्य वासुदेवस्य चोभयोः ।
अन्विष्य दाहयामास पुरुषैराप्तकारिभिः ॥ ३२ ॥

सप्तमे दिवसे प्रायात् रथमारुह्य सत्वरः ॥ ३३ ॥

When 'वसुदेव' died, all his four wives fell into the pyre and left their bodies. Arjuna performed the final rituals for that Vasudeva (वसुदेवः) and for others who died earlier.

Then the bodies of Śrī Kṛṣṇa and Balarāma were burnt, for them also final rites and rituals took place. Followed by the women of Vṛshṇikula, on the seventh day, Arjuna left Dwārakā.

महाभारततात्पर्यनिर्णयः

अध्यायः – 32

Paramātmā, in any of His avatāras, has not shown to have left His Body as in ordinary cases of human beings. He did not do so, to delude or mislead the wicked.

But now, that Achyuta wished to mislead the asuric souls.

मोहयित्वाऽसुरानन्धं तमः प्रापयितुं प्रभुः ।
चिदानन्दैकदेहोऽपि त्यक्तं देहमिवापरम् ॥ ३४ ॥

By this ignorance and illusory knowledge, these asuric souls would reach eternal hells. Hence Śrī Kṛṣṇa left a body which was similar to Him. Even though His Body consisted of only knowledge and ānanda and has no iota of connection with Prakṛti, still Śrī Kṛṣṇa left another body as though of material nature. Śrī Kṛṣṇa saw that, that body was made to sleep as in the ordinary cases.

सृष्ट्वा स्वदेहोपमितं शयानं भुव्यगाद्दिवम् ।
दारुकोक्त्या समायातः पार्थस्तमदहत्तदा ॥ ३५ ॥

After creation of such a body, which was similar to His Body, Kṛṣṇa started to Vaikuṇṭha. Then Kṛṣṇa's charioteer, Dāruka, approached and communicated the news of death of Śrī Kṛṣṇa, and then Arjuna arrived there. He took into his custody the dummy body of Śrī Kṛṣṇa and saw that it was burnt by fire, as in the usual case. This is the vedic truth.

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महाभारतम्

16. महाप्रस्थानिकपर्व – Mahāprasthānikaparva

अध्यायः – 2

Here the fall of Pāṇḍava's bodies are described.

याज्ञसेनी भ्रष्टयोगा निपपात महीतले ।
तां तु प्रपतितां दृष्ट्वा भीमसेनो महाबलः ।
उवाच धर्मराजानं याज्ञसेनीमवेक्ष्य ह ॥ ४ ॥

While proceeding further, in the Nārāyaṇa Āśrama, the bodies of Pāṇḍavas began to fall. First the body of Draupadī fell. Bhīmasena saw this, and questioned Dharmarājā the reason therefor.

युधिष्ठिर उवाच— For this Dharmarājā replied as :

पक्षपातो महानस्या विशेषेण धनंजये ।
तस्यैतत्फलमद्यैषा भुङ्क्ते पुरुषसत्तम ॥ ६ ॥

Dharmarājā replied that Draupadī has partiality towards Arjuna and so she fell first and experiencing the phala for that.

Then after proceeding a little, Sahadeva fell down. Then Śrī Bhīmasena asked as to why Sahadeva should fall so, since he was devotedly doing service to all Pāṇḍavas. For this question of Śrī Bhīmasena, Dharmarājā replied as :

आत्मनः सदृशं प्राज्ञं नैषोऽमन्यत कञ्चन ।
तेन दोषेण पतितो विद्वानेष नृपात्मजः ॥ १० ॥

This Sahadeva who was really knowledgeable person was thinking that there was none other, who was equal to him in knowledge. He fell down because of such haughtiness in him,

though he was a learned Jñānin. Then Nakula and then Arjuna fell down. For these Śrī Bhīmasena repeated the questions to Dharmarājā asking for the reasons as in earlier cases.

रूपेण मत्समो नास्ति कश्चिदित्यस्य दर्शनम् ।
अधिकश्चाहमेवैक इत्यस्य मनसि स्थितम् ॥ १६ ॥

नकुलः पतितस्तस्मादागच्छ त्वं वृकोदर ॥ १७ ॥

Nakula had the haughtiness that he was very handsome and so he fell down.

Arjuna fell down because he had the haughtiness that he was very brave.

Bhīmasena had the haughtiness that he was very strong and powerful. By these only they were dead.

अतिभुक्तं च भवता प्राणेन च विकत्थसे ।
अनवेक्ष्य परं पार्थ तेनासि पतितः क्षितौ ॥ २५ ॥

When Śrī Bhīmasena fell down, he asked why should this position for him. Dharmarājā replied that, Bhīmasena was eating much and developed great strength and was haughty in self-praise, are the reasons.

महाभारततात्पर्यनिर्णयः

अध्यायः – 32

राजा सम्भावनामात्रं न हि कार्यमकारणम् ।
स्वच्छन्दमृत्यवो योगाद्देहानुत्सृज्य पाण्डवाः ॥ ७१ ॥

Dharmarājā without knowing the actual reasons for their fall, narrated reasons as stated above, which are incorrect.

Pāṇḍavas and Draupadī who were capable of leaving their bodies as per their desires, left their bodies by Yoga. This cannot be attained even by great devatās. They reached their final supreme positons.

कृष्णा चापुः परं स्थानं यन्नायान्त्यपि देवताः ।
इति श्रुतेर्न ते पापाद्देहांस्तत्यजुरूर्जिताः ॥ ७२ ॥

Like this, the vedas themselves declare and so Draupadī and the four others stated above did not leave their bodies due to any sin committed.

ऋणान्युन्मुच्य दोषोक्त्या स्वानां भीमः स्वकां तनुम् ।
तत्याज परमं ध्यायन्नाप च स्थानमुत्तमम् ॥ ७३ ॥

The defects of Bhīmasena and Draupadī were made to be told by Dharmarājā. **By this, the attachment or liabilities of Dharmarājā towards them** were cleared off. Then Dharmarājā meditated on Viṣṇu and attained his supreme position. Then Dharmarājā attained supreme position as narrated by Śrī Vedavyāsa in Skānda Purāṇa.

Śrī Bhīmasena so only helped Dharmarājā, by putting the questions to him, not out of ignorance in knowing the reasons. This is the basic truth.

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महाभारतम्

16. महाप्रस्थानिकपर्व – Mahāprasthānikaparva

अध्यायः – 3

न च मन्युस्त्वया कार्यः शृणु चेदं वचोमम ।
अवश्यं नरकस्तात द्रष्टव्यः सर्वराजभिः ॥ १३ ॥

Dharmarājā stayed at the place where there was bad smell and sufferings and had the cries of his relatives. Dharmarājā said to the messenger that he was not prepared to leave that place, where his relatives are found. He was not prepared to go to Swarga even though it would be pleasant. Dharmarājā requested the messenger to inform this to Devendra.

The messenger left that place. After some time, Dharmarāja saw Devendra, and other devatās coming there. As soon as they arrived, all the bad smell, cries, pains have all disappeared within a second. Blow of air with good smell started. Many ṛshis, siddhas and devatās were there.

Then Devendra said what is stated above in the thirteenth śloka.

"Dharmarājā now you have attained destiny which would be worshipped even by devatās. All the kings should see Naraka as a rule. That is why, this experience of seeing Naraka happened to you.

महाभारततात्पर्यनिर्णयः

अध्यायः – 32

ब्रह्मापरक्ष्येऽपि विकर्मसूचकं
प्रारब्धपापस्य विषाशनं यथा ।
पश्यात्र भीमप्रमुखान् मुखस्थान्
सम्पूज्यमानांस्त्रिदशैः सुरूपान् ॥ ११० ॥

For Dharmarājā even though he had the vision of Bimbarūpa and will be attaining the status of "Yama" still, his calculation of counting as adharma of the words of Lord Kṛṣṇa shows and establishes the existance of "Prārabdha-karma" in him.

This is the result of Dharmarājā having vision of Naraka, but not that all kings should have Naraka darśan as stated above in Bhārata. A subtle example is given here. If poison is consumed and as a result of which, death were to take place, then it is not the result of poison, but only due to the effect of Prārabdha, such result has taken place. This is because, it is seen that in some cases people escape death even though they consume poison. Hence after the vision of the Lord, if the sinful – Karma takes place in such devotee who had Bimba-vision earlier, it is only due to the Prārabdha-karma of bad quality.

Example	After Bimba-rūpa-darśan
(1) Consumption of poison	Committing sinful acts
(2) Prārabdha-karma	Prārabdha-karma
(3) Death taking place	Naraka Darśana.

Note :

In cases, for the sinful acts, Naraka darśan may not be there and may be left with smaller punishment, like in all cases of poison consumed, death does not takes place as a rule.

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महाभारतम्

18. स्वर्गारोहणपर्व – Swargārohaṇaparva

अध्यायः – 5

धृष्टकेतुर्जयत्सेनो राजा चैव स सत्यजित् ।
दुर्योधनसुताश्चैव शकुनिश्चैव सौबलः ॥ २ ॥

कर्णपुत्राश्च विक्रान्ता राजा चैव जयद्रथः ।
घटोत्कचादयश्चैव ये चान्ये नानुकीर्तिताः ।
ये चान्ये कीर्तिता वीरा राजानो दीप्तमूर्तयः ॥ ३ ॥

स्वर्गे कालं कियन्तं ते तस्थुस्तदपि शंस मे ॥ ४ ॥

आहोस्विच्छाश्वतं स्थानं तेषां तत्र द्विजोत्तम ।
अन्ते वा कर्मणां कां ते गतिं प्राप्ता नरर्षभाः ॥ ५ ॥

Here the list of persons have been said to have reached their respective original posts. Duryodhana and the sons of Dhṛtarāshṭra, all kings, warriors reached the destiny of Devendra, Kubera and so on.

महाभारततात्पर्यनिर्णयः

अध्यायः – 32

In case, Duryodhana and his brothers were to obtain Swarga finally, then there is no need at all in the world, to dispute so much against dharmas and adharmas. All adharmas will become dharmas only, because Duryodhana did all adharmas.

इत्युक्त आह पापोऽयं पृथिवीक्षयकारकः ।
सर्वातिशङ्की मित्रध्रुङ् नारायणपराङ्मुखः ॥ ९५ ॥

नास्तिकोऽतिशठः क्रूरो द्वेष्टा विष्णोश्च तद्भुवाम् ।
कथं दुर्योधनः स्थानं सर्वोत्तममवाप्तवान् ॥ ९६ ॥

After hearing the devatās, Dharmarājā told as under :

(1) Duryodhana was responsible for the destruction of the kings in the world.

(2) Duryodhana was an enemy to all friends.

(3) He was totally out of way, in serving Lord Nārāyaṇa.

(4) He was an atheist.

(5) He was very cruel and fierceful.

(6) He was an hater of Lord Śrī Viṣṇu.

(7) He was an hater of the devotees of Lord Viṣṇu.

(8) He was the worst sinner.

A sinner, like Duryodhana, how did he manage to get a supreme post in Swarga ?

चतुस्सहस्रे त्रिशतोत्तरे गते
संवत्सराणां अनुभूय दिव्यान् ।
भोगान्नरत्वेऽपि सदेश्वरोऽह-
मसज्जगच्चेत्यधयाऽऽप्रुवंस्तमः ॥ १२८ ॥

Duryodhana and other daityas enjoyed the pleasure at Swarga for about 4300 years after the birth of Kaliyuga.

Then they again got the birth as human beings. Then they preached as "I am God", The world is false", and so on. This is the knowledge as per their inherent and intrinsic nature. With this knowledge, they all attained "Andhantamas" – eternal and permanent hell and from there, there is no further return at all.

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महाभारतम्

18. स्वर्गारोहणपर्व – Swargārohaṇaparva

अध्यायः – 4

तत्रैनां सहसा राजा प्रष्टुमैच्छद्युधिष्ठिरः ।
ततोऽस्य भगवान् इन्द्रः कथयामास देवराट् ॥ ११ ॥
श्रीरेषा द्रौपदीरूपा त्वदर्थे मानुषं गता ।
अयोनिजा लोककान्ता पुण्यगन्धा युधिष्ठिर ॥ १२ ॥
रत्यर्थं भवतां ह्येषा निर्मिता शूलपाणिना ।
द्रुपदस्य कुले जाता भवद्भिश्चोपजीविता ॥ १३ ॥

Dharmarājā joining with the devatās and Devendra went to the place where his brothers were there. There he saw Madhusūdana – Govinda there. He also saw Śrī Bhīmasena, Draupadī, Arjuna, Nakula and Sahadeva there.

Then at that time, Dhrmarāja wanted to go near Draupadī. Devendra saw this and said to Dharmarājā as under :

"She is Mahālakshmī. Her Aṁśa only, by the grace of Paramaśiva, took the form as Draupadī in the world, She was born in the Kula of the King Drupada".

महाभारततात्पर्यनिर्णयः

अध्यायः – 32

एषा हि साक्षाज्जगतां प्रियस्य
प्राणात्मनो जीववरेश्वरस्य ।
प्राणप्रिया श्रीरिति नाम यस्याः
शमात्मकेऽस्मिन् रमते यदेषा ॥ ११९ ॥

Devendra said to Dharmarājā as under :

(1) This Draupadī is most dear and just like life to Mukhya-prāṇa.

(2) She is an incarnation of happiness and finds happiness always in Śrī Vāyu only. She is called "Śrī".

भोगाय सृष्टा पुरुषोत्तमेन
युष्मत्प्रियार्थं भवतां च दारैः ॥ १२० ॥

This Draupadī was created by Purushottama, for your happiness with **your respective wives only, in her body.**

This is the truth. Draupadī is not Mahālakshmī but is far far inferior to Her. But Draupadī has the name as "Śrī". There is no question of Paramaśiva coming here at all connected to Draupadī. May be Drupada might have been blessed by Paramaśiva. This is the truth.

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महाभारतम्

18. स्वर्गारोहणपर्व
Swargārohaṇaparva

व्याजेन हि त्वया द्रोणे उपचीर्णः सुतं प्रति ।
व्याजेनैव ततो राजन् दर्शितो नरकस्तव ॥ १७ ॥

यथैव त्वं तथा भीमस्तथा पार्थो ययौ तथा ।
द्रौपदी च तथा कृष्णा व्याजेन नरकं गताः ॥ १२ ॥

Devendra and others told Dharmarājā about the nature of the sin committed by him.

"Dharmarājā, you have done virtuous deeds. But also, you have committed a little sin also. Therefore you experienced for sometime about this Naraka. You said to Droṇāchārya, that his son Aśwatthāmā was killed and created a false impression in the battle field. Due to that sin only, you suffered now, for some time. Due to the sin committed by you, for that your brothers and Draupdī also experienced this Naraka for few hours. Now they are also exonerated from their sins".

महाभारततात्पर्यनिर्णयः

अध्यायः - 32

शक्रोऽप्युवाचैनमिदं मृषा ते
प्रदर्शितं द्रोणकृते मृषा गिरः ॥ १०८ ॥

Devendra said :

"Dharmarājā ! for the purpose of killing Droṇāchārya, you uttered lies and in response to that , now, Naraka and others, which were not there, as a matter of fact, were shown to you.

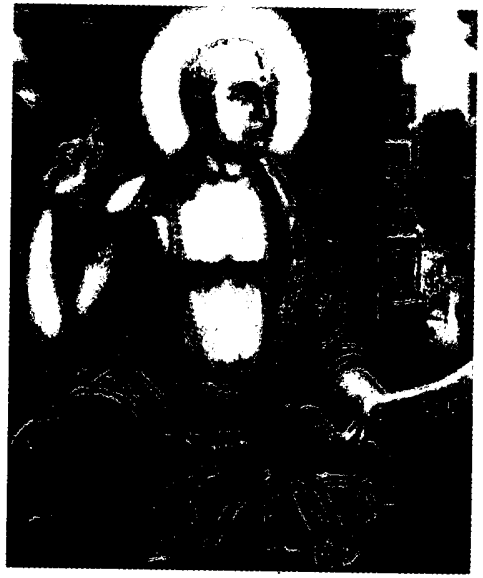
कृच्छ्रादिदं ते कथितं न चाति-
विस्रम्भ आसीत्तव कृष्णवाक्ये ।
न ह्याज्ञया वासुदेवस्य किञ्चित्
पापं भवेत्सर्वविधर्मिणोऽपि ॥ १०९ ॥

Śrī Kṛṣṇa asked you, "Dharmarājā, to tell as "Aśwatthāmā was killed". **You told so, with great pain and restraint.** In the words of Lord Śrī Kṛṣṇa, you did not have much reliance and faith. **As per the mandate of Lord Śrī Kṛṣṇa, doing the work is only 'Dharma'.** This is the foremost one. Even though it may appear as adharma, that Kārya still, because of the order of the

Lord, it would become dharma. Obeying the command of the Lord implicitly and reverentially is the first and foremost dharma in all activities. This is the truth in this issue. Bhīmasena and others were never in Naraka at all, even for fraction of a second. This is the truth of the story.

Oṁ Śrīkṛṣṇārpaṇamastu.

* * *



भीषणदुष्टकुलान्तकभीमं भीममभीतिदमिष्टजनानाम् ।
आनन्दतीर्थमहामुनिराजं गोविन्दभक्तिशिखामणिमीडे ॥

Humble submission and elucidation of

Truth (Tattva)

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Diamond [Prameya Ratna] No. 9

Vāmana Avatāra and Balichakravarti

Diamond [Prameya Ratna] No. 9
Vāmana Avatāra and Balichakravarti

The story of Balichakravarti and the avatāra of Paramātmā as 'Vāmanamūrty' appears in detail in Śrīmad Bhāgavatam in the 8th Skanda, in various adhyāyas.

Paramātmā as little Vāmanamūrty came to the palace of Balichakravarti and asked for the lands that can be covered by Him by three steps'.

Bhāgavata 8-19-16 :

तस्मात् त्वत्तो महीमीषद् वृष्णेऽहं वरदर्षभात् ।
पदानि त्रीणि दैत्येन्द्र सम्मितानि पदा मम ॥ १६ ॥

Vāmana said, 'Oh! King of daityas, you are the best in charities and donations. From you, I need only that portion of land which could be covered by My three steps'.

Then Balichakravarti gladly accepted this and granted to take as much land as possible by such coverage.

At that time, the most learned Śukrāchārya was present, and lengthy discussion takes place between the King and the Guru Śukrāchārya. The King dis-obeys the Guru and Śukrāchārya actually curses Balichakravarti for dis-obeying him.

Later on, Bali's wife Vindhyāvali comes there with golden vessel and water, and Balichakravarti pours the water on the Lotus Pādas of Śrī Vāmanamūrti.

Bhāgavata 8-20-17 :

विन्ध्यावलिस्तदाऽऽगत्य पत्नी जालकमालिनी ।
आनिन्ये कलशं हैममवनेजन्यपां भृतम् ॥ १७ ॥

Then, there was rain of flowers from the heavens, there was a divine music all over. Then that rūpa of Śrī Vāmanamūrty grew in size, which none can actually have full Darśana.

Bhāgavata 8-20-22 :

काये बलिस्तस्य महाविभूतेः
सहर्त्विगाचार्यसदस्य एतत् ।
ददर्श विश्वं त्रिगुणं गुणात्मके
भूतेन्द्रियार्थाशयजीवयुक्तम् ॥ २२ ॥

Now the moot question would be, Whether Paramātmā is justified in taking such big rūpa, as Trivikrama and then measure by His Pādas (Three feet); when actually when the offer was made, He was very small tiny Brahmachāri, with little pādas as that of a child, and Balichakravarti accepted on that basis ?

This is a very moot question and persons proficient in contract law will appreciate, that when the offer was made and on the basis of the offer, when acceptance is made, there is a valid contract. But once, when the terms of the offer are vitiated, the acceptance by the other party, is no acceptance at all and certainly he can plead exoneration and keep himself safe outside the contract.

Looked from this angle, it appears to start with the action of Paramātmā, is faulty. Because when the offer was made to Balichakravarti He was a small tiny Brahmachāri and on that basis, the King accepted to donate three steps of land that could be covered by Him.

After acceptance, if Paramātmā were to enlarge to a super size, then the offer is totally vitiated under moral and legal laws and the accepted party should be exonerated.

Scholars not belonging to Vedānta and heavily relying on law of contracts, may find an objection as enumerated above.

But this objection is wholly improper and untenable under the actual facts and circumstances. This is stated in brief here. When the offer is accepted, **if the party accepting the offer is made known, about the dangers or detriments that may happen by accepting the offer, and then knowingly if he accepts the offer,** then he has to face the consequences accordingly and there is no mistake on the part of the offerer at all.

In the instant case, when Balichakravarti was in the process of accepting the offer, his Guru learned Brahmin, Śukrāchārya heavily interested and explained in detail at great length, and that the Brahmachāri boy, was no one else other than Paramātmā. This humble author is just giving two verses for illustration on this point :

Bhāgavata 8-19-30 :

शुक्र उवाच (उशना उवाच)—

एष वैरोचने साक्षात् भगवान् विष्णुरव्ययः ।
कश्यपाददितेर्जातो देवानां कार्यसाधकः ॥ ३० ॥

Śukrāchārya said : 'Oh! Vairochana (son of Virochana) **this Vāmana is actually Lord Viṣṇu and has no destruction. He has taken avatāra to Aditi Devi as the son from the Sage Kāśyapa Maharshi.'**

Further, 8-19-33 :

त्रिभिः क्रमैरिमाँल्लोकान् विश्वकायः क्रमिष्यति ।
सर्वस्वं विष्णवे दत्त्वा मूढ वर्तिष्यसे कथम् ॥ ३३ ॥

Śrī Śukrāchārya continued and said : 'Oh! foolish King, This Viṣṇu is having the Universe as His Body. He will be measuring the whole Universe by His three steps. You have to give all your wealth to Viṣṇu and then how you would be living'.

Like this, in various ways, **the offerer was altered, warned and made known about the dangers involved in the offer and the capacity,** status and calibre of the offerer. **Balichakravarti understood all these and then accepted the offer and acted.**

So there is no fault on the offerer. Moreover, when the King knows that Vāmana is Paramātmā, there is no need for Him at all to take a huge rūpa at all and measure the Universe. By His extra-ordinary capacity **(ऐश्वर्यशक्ति)**, He can measure the Universe with His tiny Pādas itself.

Further, three steps are not needed. **Even one Foot step is enough for Vāmana in that form itself** and the whole Universe with all stars, SUN, Moon and other worlds will be like a tiny particle for **His ONE step** as **Vāmanarūpa.**

All these have been understood by Balichakravarti by the warnings of Śukrāchārya and his wife and then knowingly only, he accepted the offer. **So there is no iota of mistake on Śrī Vāmanamūrty under Vedāntic, moral and legal laws.**

Further, Vāmana took Trivikrama rūpa only to bless Balichakravarti and his grandfather, old Prahlāda Mahārāj was also alive at that time and who had the fortune of that Viśwarūpa Darśana. To measure, for Viṣṇu such rūpa is not at all needed. Only to do Anugraha to his devotees, such Great and gigantic rūpa was taken by the Lord.

This humble author gives an example, of an actual case that took place years back to appreciate, that there is no iota of defect or drawback on the part of Śrī Vāmanamūrty here, even from worldly point of view.

A cotton merchant at Egypt offered 500 Bales of cotton to an Indian buyer. This was accepted by the Indian buyer. But the foreign seller before despatching the goods requested the Indian purchaser, to name the ship and also cover by marine Insurance for the value of goods imported and **also special coverage against war,** since the ship has to pass through Suiz canal and the situation was unrest there.

But the Indian buyer, after having understood the terms of the offer well and also the elements of risks involved therein, accepted the offer and replied, that there was no need to cover by insurance with special coverage against war and loss and that the goods can be exported as early as possible.

The Egyptian seller, the offerer, accordingly despatched the goods by a ship, which unfortunately was sunk in the suiz cannal **due to war** and the entire cotton worth several lakhs was lost. The Indian buyer had no chance except to curse his stars and nothing was recoverable from either by way of goods or money.

Like that, Balichakravarti efficiently and sufficiently was warned, altered by Śukrāchārya and by Vindyāvali his own wife before the deal was completed.

So Paramātmā is always without any iota of fault or defect in Him. The defects will be only in the devotees but that mercy King will pardon such defects and save them.

Paramātmā did great Anugraha to the King Bali by remaining as security guard to him and protected him. By pressing on his head, He killed the **Asura Bali** (who was

Dwāpara, asura master for atheism) residing in him and gave good shelter and status, to this Balichakravarti.

Further in the pressing on the head of Bali, Paramātmā showed Achintya Śakti. Because one and single press on the head, the demon inside was killed, but it was soft and so Bali did not die. Each and every act of God, has many many truths which are described about Him in the sadāgamas.

Oṁ Śrīkṛṣṇārpaṇamastu.

* * *

श्रीहनुमन्तमनन्तभुजिष्यं लङ्घितसिन्धुमुदस्तमहीध्रम् ।
आनन्दतीर्थमहामुनिराजं गोविन्दभक्तिशिखामणिमीडे ॥

॥ श्रीः ॥

Revered parents of the humble Author

Śrī T. S. Rāghavendran, M.A, B.L., **Advocate**

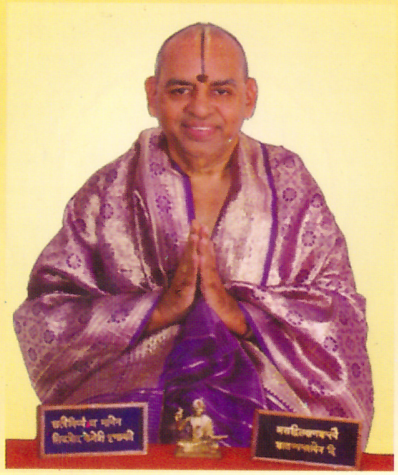
Tāmraparṇī Śrī D. V. SUBBĀCHĀR, B.A., F.C.A.

Chartered Accountant, Coimbatore.

He had a glorious life of 85 years. He set an example as to how an householder should live. He was the most successful Chartered Accountant in his profession and is well known for his hard work, honesty, integrity and respected by one and all. He was the Auditor for the first finance Minister of India. He was an accredited scholar in Vedānta.

Śmty. Kāveri w/o D. V. Subbāchār

She set an example for tolerance and Pati-sevā. She performed several vratas in spite of her physical handicaps. She was a magnetic personality of love and affection to children and grand children.



Tāmraparṇī Subbāchār Rāghavendran

Popularly known as

T.S.R.

The author is the third son of Śrī D. V. Subbāchār and is an Advocate practising at Coimbatore. He obtained M.A. degree with Mathematics as the main subject from St. Joseph's College, Trichy, securing I Rank in Statistics. Later, after completing articles for the C. A. course, he opted to study law with Madras Law College. Secured I Rank in the Presidency in the F. L. examination and again I Rank in the Final B. L. examination also. Secured highest marks so far in the history of Madras Law College breaking all the earlier records of the University. Till today the record stands unbroken. Secured highest marks in the State Bar Council Examination, and won the Gold Medal. Legal Adviser for several leading Companies, Nationalised Banks and others.

Studied Dwaita Vedānta Philosophy under his Guru and father Śrī D. V. Subbāchār for many years. At present, conducting daily classes on Brahma-sūtras, Upaniṣads etc. Every Saturday and Sunday, lectures on Gītā, Viṣṇu-Tattwa-Nirṇaya and Bhāgavatam are also given. He has written several articles and papers on Dwaita Philosophy published by various institutions. Several Cassettes on Gītā, Viṣṇu-Tattwa-Vinirṇaya, Madhva-Vijaya and Sūtrabhāṣya are preserved by his śiṣyas. He has given special cassettes in six numbers (one set) covering entire Madhwa Vijaya Pārāyaṇa with gist of each Sarga in Kannada. He is the Author of several books.

He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other mundane charitable objects. He is also the Joint Secretary of Śrī Madhva Siddhānta Onnāhinī Sabhā, Tiruchānur, Tirupati (A.P.)

Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmījī of Palimar Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of **"Paravidyā Pravīṇa"** on him & blessed for continued service to Vedāntic Philosophy.